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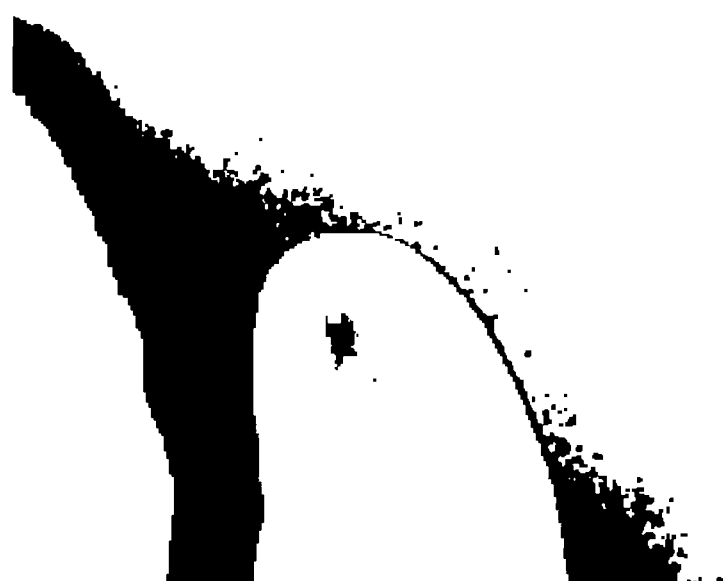


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**THE
THEOLOGICAL
WORKS**

OF

ISAAC BARROW, D.D.

IN EIGHT VOLUMES.

VOLUME II.

CONTAINING

NINETEEN SERMONS ON SEVERAL OCCASIONS.

**OXFORD,
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MATT. xxii. 39.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

THE essential goodness of God, and his special benignity toward mankind, are to a considering mind divers ways very apparent; the frame of the world, and the natural course of things, do with a thousand voices loudly and clearly proclaim them to us; every sense doth yield us affidavit to that speech of the holy Psalmist, *The earth is full of the goodness of the Lord*: we see it in the glorious brightness of the skies, and in the pleasant verdure of the fields; we taste it in the various delicacies of food, supplied by land and sea; we smell it in the fragrances of herbs and flowers; we hear it in the natural music of the woods; we feel it in the comfortable warmth of heaven, and in the cheering freshness of the air; we continually do possess and enjoy it in the numberless accommodations of life, presented to us by the bountiful hand of nature.

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Psal. xxxiii.
cxix. 564.

Of the same goodness we may be well assured by that common providence which continually doth uphold us in our being, doth opportunely relieve our needs, doth protect us in dangers, and rescue us from imminent mischiefs, doth comport with our infirm-

SERM. ities and misdemeanours; the which, in the divine
 XXV. Psalmist's style, *doth hold our soul in life, and suf-
 fereth not our feet to be moved; doth redeem our
 life from destruction; doth crown us with loving-
 kindness, and tender mercies.*

Psal. lxi. 9.
 lvi. 13. ciii.
 4. cxlv. 16.

The dispensations of grace, in the revelation of heavenly truth, in the overtures of mercy, in the succours of our weakness, in the proposal of glorious rewards, in all the methods and means conducing to our salvation, do afford most admirable proofs and pledges of the same immense benignity.

But in nothing is the divine goodness toward us more illustriously conspicuous, than in the nature and tendency of those laws which God hath been pleased, for the regulation of our lives, to prescribe unto us, all which do palpably evidence his serious desire and provident care of our welfare; so that, in imposing them, he plainly doth not so much exercise his sovereignty over us, as express his kindness toward us; neither do they more clearly declare his will, than demonstrate his good-will to us.

And among all divine precepts this especially, contained in my text, doth argue the wonderful goodness of our heavenly Lawgiver, appearing both in the manner of the proposal, and in the substance of it.

Luke x. 27. *The second*, saith our Lord, *is like to it*; that is, to the precept of *loving the Lord our God with all our heart*: and is not this a mighty argument of immense goodness in God, that he doth in such a manner commend this duty to us, coupling it with our main duty toward him, and requiring us with like earnestness to love our neighbour as to love himself?

He is transcendently amiable for the excellency of

his nature ; he, by innumerable and inestimable benefits graciously conferred on us, hath deserved our utmost affection ; so that naturally there can be no obligation bearing any proportion or considerable semblance to that of loving him : yet hath he in goodness been pleased to create one, and to endue it with that privilege ; making the love of a man (whom we cannot value but for *his* gifts, to whom we can owe nothing but what properly we owe to *him*) no less obligatory, to declare it near as acceptable as the love of himself, to whom we owe all. To him, as the sole author and free donor of all our good, by just correspondence, all our mind and heart, all our strength and endeavour, are due : and reasonably might he engross them to himself, excluding all other beings from any share in them ; so that we might be obliged only to fix our thoughts and set our affections on him, only to act directly for his honour and interest ; saying with the holy Psalmist, *Whom have I in heaven but thee ? and there is none on earth that I desire beside thee :* yet doth he freely please to impart a share of these performances on mankind ; yet doth he charge us to place our affection on one another ; to place it there, indeed, in a measure so large, that we can hardly imagine a greater ; according to a rule, than which none can be devised more complete or certain.

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Psal. lxxiii.
25.

O marvellous condescension, O goodness truly divine, which surpasseth the nature of things, which dispenseth with the highest right, and foregoeth the greatest interest that can be ! Doth not God in a sort debase himself, that he might advance us ? Doth he not appear to wave his own due, and neglect his own honour for our advantage ? How otherwise could the

SERM. love of man be capable of any resemblance to the
XXV.

love of God, and not stand at an infinite distance, or in an extreme disparity from it? How otherwise could we be obliged to affect or regard any thing beside the sovereign, the only goodness? How other-

Matt. xix. wise could there be any *second* or like to *that first*,
17.
Matt. xxii. *that great*, that peerless command, *Thou shalt love*
38. *the Lord thy God with all thy heart?*

This indeed is the highest commendation whereof any law is capable : for as to be like God is the highest praise that can be given to a person ; so to resemble the divinest law of love to God is the fairest character that can be assigned of a law : the which indeed representeth it to be νόμος βασιλικός, as St. James

Jam. ii. 8. calleth it ; that is, a *royal* and sovereign law ; exalted above all others, and bearing a sway on them. St.

1 Tim. i. 5. Paul telleth us, that *the end of the commandment*
Rom. xiii. (or, the main scope of the evangelical doctrine) is
8, 9. *charity out of a pure heart, and a good conscience, and faith unfeigned ;* that charity *is the sum* and

Gal. v. 14. substance of all other duties, and that *he that loveth*
1 Cor. xiii. *another hath fulfilled the whole law ;* that charity

Gal. v. 22. is the chief of the theological virtues, and *the prime*
Col. iii. 14. *fruit of the divine Spirit ;* and *the band of perfec-*
1 Cor. xvi. 14. *tion,* which combineth and consummateth all other

graces, and the general principle of all our doings.

St. Peter enjoineth us that to all other virtues we

2 Pet. i. 7. *add charity,* as the top and crown of them ; and,

1 Pet. iv. 8. *Above all things,* saith he, *have fervent charity among yourselves.* St. John calleth this law, in way

of excellence, *the commandment of God :* and our

23. 11. iv. Lord himself claimeth it as his peculiar precept,
21.

John xv. 12. *This,* saith he, *is my commandment, that ye love one*

John xiii. *another, as I have loved you : A new command-*
34.

ment I give unto you, that ye love one another : and SERM.
maketh the observance of it the special cognizance XXV.
of his followers, *By this shall all men know that ye* John xiii.
are my disciples, if ye love one another. 35.

These indeed are lofty commendations thereof, yet all of them may worthily veil to this ; all of them seem verified in virtue of this, because God hath vouchsafed to place this command in so near adjacency to the first great law, conjoining the two tables ; making charity contiguous, and, as it were, commensurate to piety.

It is true, that in many respects charity doth resemble piety ; for it is the most genuine daughter of piety, thence in complexion, in features, in humour much favouring its sweet mother : it doth consist in like dispositions and motions of soul : it doth grow from the same roots and principles of benignity, ingenuity, equity, gratitude, planted in our original constitution by the breath of God, and improved in our hearts by the divine *Spirit of love* ; it produceth 1 John iv.
the like fruits of beneficence toward others, and of 7, 11.
comfort in ourselves ; it in like manner doth assimilate us to God, rendering us conformable to his nature, followers of his practice, and partakers of his felicity : it is of like use and consequence toward the regulation of our practice, and due management of our whole life : in such respects, I say, this law is like to the other ; but it is however chiefly so for that God hath pleased to lay so great stress thereon, as to make it the other half of our religion and duty ; or because, as St. John saith, *This commandment* Matt. xxii.
have we from him, that he who loveth God, love his 40.
brother also ; which is to his praise a most pregnant 1 John iv.
demonstration of his immense goodness toward us. 21.

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But no less in the very substance of this duty will the benignity of him that prescribeth it shine forth, displaying itself in the rare beauty and sweetness of it; together with the vast benefit and utility, which it, being observed, will yield to mankind; which will appear by what we may discourse for pressing its observance. But first let us explain it, as it lieth before us expressed in the words of the text, wherein we shall consider two particulars observable: first, the object of the duty; secondly, the qualification annexed to it: the object of it, *our neighbour*; the qualification, *as ourselves*.

I. The object of charity is *our neighbour*; that is, (it being understood, as the precept now concerneth us, according to our Lord's exposition, or according to his intent and the tenor of his doctrine,) every man, with whom we have to do, or who is capable of our love, especially every Christian.

The Law, as it was given to God's ancient people, did openly regard only those among them who were linked together in a holy neighbourhood or society, from which all other men being excluded were deemed strangers and foreigners; (*aliens*, as St. Paul speaketh, *from the commonwealth of Israel, and strangers from the covenants of promise*.) For thus the Law runneth in Leviticus, *Thou shalt not bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself*; where plainly *Jews* and *neighbours* are terms equivalent; other men being supposed to stand at distance without the fold or politic enclosure, which God by several ordinances had fenced, to keep that nation unmixt and separate: nor can it be excepted against this notion, that in the same chapter it is enjoined, *But*

Eph. ii. 12.
Levit. xix. 18.
Levit. xx. 26, 24.
Exod. xxxiii. 16.
Deut. vii. 6.
xiv. 2.
Levit. xix. 34.

the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for by that stranger (as the Jewish masters will interpret it) is meant *a proselyte of righteousness*; or one who, although a stranger by birth, was yet a brother in religion, having voluntarily submitted to their law, being engaged in the same covenant, and thence admitted to the same privileges, as an adopted child of that holy family.

But now, such distinctions of men being voided, and that *wall of partition* demolished, all the world is become one people; subject to the laws of one common Lord; and capable of the mercies purchased by one Redeemer. God's love to mankind did move him to send our Lord into the world, to assume human nature, and therein to become a mediator between God and men. Our Lord's kindness to all his brethren disposed him to undertake their salvation, and to expiate their sins, and *to taste death for every man*; the effect whereof is an universal reconciliation of God to the world, and an union of men together.

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Eph. ii. 14.
Gal. iii. 28.
Acts x. 36.

Tit. iii. 4.
John iii. 16.

1 Tim. ii. 5.

1 John ii. 2,
Heb. ii. 9.
2 Cor. v.

19.
Col. i. 20.
Eph. i. 10.
ii. 13.

Now the blood of Christ hath cemented mankind; the favour of God embracing all hath approximated and combined all together; so that now every man is our brother, not only by nature, as derived from the same stock, but by grace, as partaker of the common redemption; now God *desiring the salvation of all men*, and inviting all men to mercy, our duty must be coextended with God's grace, and our charity must follow that of our Saviour.

1 Tim. ii. 4.
Tit. ii. 11.
Col. i. 23.

We are therefore now to all men, that which one Jew was to another; yea more than such, our Christianity having induced much higher obligations,

SERM. stricter alliances, and stronger endearments, than
 XXV. were those, whereby Judaism did engage its follow-
 ers to mutual amity. The duties of common hu-
 manity (to which our natural frame and sense do in-
 cline us, which philosophy recommendeth and natu-
 ral religion doth prescribe, being grounded upon our
 community of nature and cognation of blood, upon
 apparent equity, upon general convenience and uti-
 lity) our religion doth not only enforce and confirm;
 but enhance and improve; superadding higher in-
 stances and faster ties of spiritual relation, reaching
 in a sort to all men, (as being in duty, in design,
 in remote capacity our spiritual brethren;) but in
 especial manner to all Christians, who actually are
 fellow members of the same holy fraternity, con-
 tracted by spiritual regeneration from one heavenly
 seed, supported by a common faith and hope,
 1 Pet. i. 23. strengthened by communion in acts of devotion and
 ii. 17. charity.

Hereon therefore are grounded those evangelical
 commands, explicatory of this law as it now stand-
 Gal. vi. 10. eth in force; that *as we have opportunity we should
 do good unto all men, especially unto them who are
 1 Thess. iii. of the household of faith; that we should abound
 12. in love one towards another, and towards all men;
 2 Cor. ix. that we should glorify God in our professed sub-
 12, 13. jection unto the Gospel of Christ, by liberally dis-
 tributing to the saints, and to all men; that we
 Heb. xii. 24. should follow peace with all men, should be patient
 1 Thes. v. 14. toward all men; and gentle toward all men, and
 Tit. iii. 2. shew all meekness toward all men; and ever follow
 1 Thes. v. 15. that which is good both among ourselves, and to all
 2 Tim. ii. 24. men; that we should make supplications, interces-
 1 Tim. ii. 1. sions, and thanksgivings for all men, especially for*
 Eph. vi. 18.

all saints, or all our fellow Christians; and *express* **SERM. XXV.**
moderation, or ingenuity, *to all men*.

Such is the object of our charity; and thus did our Lord himself expound it, when by a Jewish lawyer being put to resolve this question, *And who is my neighbour?* he did propound a case, or history, whereby he did extort from that Rabbi this confession, that even a Samaritan, discharging a notable office of humanity and mercy to a Jew, did thereby most truly approve himself a good neighbour to him; and consequently that reciprocal performances of such offices were due from a Jew to a Samaritan; whence it might appear, that this relation of neighbourhood is universal and unlimited. So much for the object.

II. As for the qualification annexed and couched in those words, *as thyself*; that, as I conceive, may import both a rule declaring the nature, and a measure determining the quantity, of that love which is due from us to our neighbour; the comparative term *as* implying both conformity or similitude, and com-
mensuration or equality.

1. Loving our neighbour *as ourselves* doth import a rule, directing what kind of love we should bear and exercise toward him; or informing us that our charity doth consist in having the same affections of soul, and in performing the same acts of beneficence toward him, as we are ready by inclination, as we are wont in practice to have or to perform toward ourselves, with full approbation of our judgment and conscience, apprehending it just and reasonable so to do.

We cannot indeed better understand the nature of this duty, than by reflecting on the motions of our

^a Phil. iv. 5.
Luke x. 29.

Πλησίον δὲ
ἀνθρώπου οὐ-
δὲν ἄλλο ἢ
τὸν ἑαυτοῦ
μαισαθῆς
καὶ λογικὸν
ζῶον, &c.

Just. Mart.
contr.
Tryph. p.
320.

^h ὁμοειδὲς
τῇ φιλίας τῇ
πρὸς ἑαυτὸν
ὁμοιῶται.
Arist. Eth.

ix. 4.

SERM. own heart, and observing the course of our demean-
 XXV. our toward ourselves; for thence infallibly we may
 be assured how we should stand affected, and how
 we should behave ourselves toward others.

Οὐ χρεία
 πολλῶν λό-
 γων, οὐδὲ μα-
 κροτέρων νό-
 μων, οὐδὲ δι-
 δασκαλίας
 παιδείης· τὸ
 θέλημα σου
 γινέσθω νό-
 μος—σύ γίνου
 διαπαστῆς, σὺ
 γίνου νομοθέ-
 της τῆς σι-
 αυτοῦ ζωῆς.
 Chrys. Ἀνδρ.
 γγ'.

This is a peculiar advantage of this rule, (inferring
 the excellent wisdom and goodness of him who framed
 it,) that by it very easily and certainly we may dis-
 cern all the specialties of our duty, without looking
 abroad or having recourse to external instructions;
 so that by it we may be perfect lawgivers, and skilful
 judges, and faithful monitors to ourselves of what in
 any case we should do: for every one by internal
 experience knoweth what it is to love himself, every
 one is conscious how he useth to treat himself; each
 one consequently can prescribe and decide for him-
 self, what he ought to do toward his neighbour: so

1 Thess. iv. that we are not only θεοδιδάκτοι, *taught of God*, as
 9.
 Matt. vii. the apostle saith, *to love one another*; but αὐτοδιδάκ-
 12.
 Luke vi. 31. τοι, *taught of ourselves* how to exercise that duty:
 Ὁ μιστῆς,
 μηδὲν ποιή-
 σης. Tob. iv.
 15.
 Const.
 Apost. i. 1. whence our Lord elsewhere doth propose the law
 of charity in these terms, *Whatsoever ye would that
 men should do unto you, do ye even so unto them,
 for this is the law and the prophets*; that is, unto
 this rule all the special precepts of charity proposed
 in holy scripture may be reduced.

Wherefore for information concerning our duty in
 each case and circumstance, we need only thus to
 consult and interrogate ourselves, hence forming re-
 solutions concerning our practice.

Do we not much esteem and set by ourselves?
 Do we not strive to maintain in our minds a good
 opinion of ourselves? Can any mischances befalling
 us, any defects observable in us, any faults com-
 mitted by us, induce us to slight or despise ourselves?

—This may teach us what regard and value we should ever preserve for our neighbour. SERM.
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Do we not sincerely and earnestly desire our own welfare and advantage in every kind? Do we not heartily wish good success to our own designs and undertakings? Are we unconcerned or coldly affected in any case touching our own safety, our estate, our credit, our satisfaction or pleasure? Do we not especially, if we rightly understand ourselves, desire the health and happiness of our souls?—This doth inform us, what we should wish and covet for our neighbour.

Ο τὸν πλη-
σίον ὡς ἑαυ-
τὸν ἀγαπᾷ,
ἀπὲρ αὐτοῦ
βούλονται
ἀγαθὰ,
ἀγαθὰ πα-
ρὰ τὴν βουλάν-
ται, &c.
Just. Mart.
contr.
Tryph. p.
321.

Have we not a sensible delight and complacency in our own prosperity? (Do we ever repine at any advantages accruing to our person or condition?) Are we not extremely glad to find ourselves thriving and flourishing in wealth, in reputation, in any accommodation or ornament of our state? Especially if we be sober and wise, doth not our spiritual proficiency and improvement in virtue yield joyous satisfaction to us? Are we not much comforted in apprehending ourselves to proceed in a hopeful way toward everlasting felicity?—This may instruct us what content we should feel in our neighbour's prosperity, both temporal and spiritual.

Do we not seriously grieve at our own disasters and disappointments? Are we not in sad dumps, whenever we incur any damage or disgrace? Do not our diseases and pains sorely afflict us? Do we not pity and bemoan ourselves in any want, calamity, or distress? Can we especially, if we are ourselves, without grievous displeasure apprehend ourselves enslaved to sin and Satan, destitute of God's favour, exposed to endless misery?—Hence

SERM. may we learn how we should condole and commiserate the misfortunes of our neighbour.
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Do we not eagerly prosecute our own concerns? Do we not with huge vigour and industry strive to acquire all conveniences and comforts to ourselves, to rid ourselves of all wants and molestations? Is our solicitous care or painful endeavour ever wanting toward the support and succour of ourselves in any of our needs? Are we satisfied in merely wishing ourselves well? are we not also busy and active in procuring what we affect? Especially, if we are well advised, do we not effectually provide for the weal of our soul, and supply of our spiritual necessities; labouring to rescue ourselves from ignorance and error, from the tyranny of sin, from the torture of a bad conscience, from the danger of hell?—This sheweth how ready we should be really to further our neighbour's good, ministering to him all kinds of assistance and relief suitable to his needs, both corporal and spiritual.

Are we so proud or nice, that we disdain to yield attendance or service needful for our own sustenance or convenience? do we not indeed gladly perform the meanest and most sordid offices for ourselves?—This declareth how condescensive we should be in helping our neighbour, how ready even *to wash his feet*, when occasion doth require.

Do we love to vex ourselves, or cross our own humour? do we not rather seek by all means to please and gratify ourselves?—This may warn us how innocent and inoffensive, how compliant and complacent we should be in our behaviour toward
 Rom. xv. 2. others; endeavouring *to please them in all things, especially for their good to edification.*

Are we easily angry with ourselves, do we retain implacable grudges against ourselves, or do we execute upon ourselves mischievous revenge? are we not rather very meek and patient toward ourselves, mildly comporting with our own great weaknesses, our troublesome humours, our impertinences and follies; readily forgiving ourselves the most heinous offences, neglects, affronts, injuries, and outrages committed by us against our own interest, honour, and welfare?—Hence may we derive lessons of meekness and patience, to be exercised toward our neighbour, in bearing his infirmities and miscarriages, in remitting any wrongs or discourtesies received from him.

Are we apt to be rude in our deportment, harsh in our language, or rigorous in our dealing toward ourselves? do we not rather in word and deed treat ourselves very softly, very indulgently? Do we use to pry for faults, or to pick quarrels with ourselves, to carp at any thing said or done by us, rashly or upon slight grounds to charge blame on ourselves, to lay heavy censures on our actions, to make foul constructions of our words, to blazon our defects, or aggravate our failings? do we not rather connive at and conceal our blemishes? do we not excuse and extenuate our own crimes?

Can we find in our hearts to frame virulent invectives, or to dart bitter taunts and scoffs against ourselves; to murder our own credit by slander, to blast it by detraction, to maim it by reproach, to prostitute it to be defloured by jeering and scurrilous abuse? are we not rather very jealous of our reputation, and studious to preserve it, as a precious

SERM. ornament, a main fence, an useful instrument of our
 XXV. welfare ?

Do we delight to report, or like to hear ill stories of ourselves ? do we not rather endeavour all we can to stifle them ; to tie the tongues and stop the ears of men against them ?—Hence may we be acquainted how civil and courteous in our behaviour, how fair and ingenuous in our dealing, how candid and mild in our judgment or censure, we should be toward our neighbour ; how very tender and careful we should be of anywise wronging or hurting his fame.

Thus reflecting on ourselves, and making our practice toward ourselves the pattern of our dealing with others, we shall not fail to discharge what is prescribed to us in this law : and so we have here a rule of charity. But further,

2. Loving our neighbour as ourselves doth also import the measure of our love toward him ; that it should be commensurate and equal in degree to that love which we bear and exercise toward ourselves.

1. Pet. i. 22.
iv. 8.

St. Peter once and again doth exhort us *to love one another ἐκτενῶς, with an outstretched affection* : and how far that affection should be stretched we are here informed ; even that it should reach the furthest that can be, or to a parity with that intense love, which we do bear in heart, and express in performance toward ourselves : so that we do either bring down our self-love to such a moderation, or raise up our charity to such a fervency, that both come to be adjusted in the same even level. This is that pitch, at which we should aim and aspire ; this is that perfection of charity, which our Lord re-

commendeth to us in that injunction, *Be perfect, even as your Father in heaven is perfect.* SERM.
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That this sense of the words is included, yea Matt. v. 48.
chiefly intended, divers reasons will evince : For,

1. The most natural signification and common use of the phrase doth import thus much ; and any one at first hearing would so understand the words.

2. It appeareth by comparing this precept with that to which it is annexed, *of loving God with all our heart and all our soul* ; which manifestly designeth the quantity and degree of that love : consequently the like determination is intended in this precept, which is expressed to resemble that, or designed in like manner to qualify and bound our duty toward our neighbour.

3. If the law doth not signify thus much, it doth hardly signify any thing ; not at least any thing of direction or use to us : for no man is ignorant that he is obliged to love his neighbour, but how far that love must extend is the point wherein most of us do need to be resolved, and without satisfaction in which we shall hardly do any thing : for as he that oweth money will not pay except he can tell how much it is ; so to know the duty will not avail toward effectual observance of it, if its measure be not fixed.

4. Indeed, the law otherwise understood will rather be apt to misguide than to direct us ; inducing us to apprehend, that we shall satisfy its intent, and sufficiently discharge our duty, by practising charity in any low degree or mean instance. Also,

5. The former sense, which is unquestionable, doth infer and establish this ; because similitude of love, morally speaking, cannot consist with inequality

SERM. thereof: for if in considerable degrees we love our-
XXV. selves more than others, assuredly we shall fail both
in exerting such internal acts of affection, and in
performing such external offices of kindness toward
them, as we do exert and perform in regard to our-
selves; whence this law, taken merely as a rule,
demanding a confused and imperfect similitude of
practice, will have no clear obligation or certain
efficacy.

6. But further to assure this exposition, I shall
declare that the duty thus interpreted is agreeable
to reason, and may justly be required of us upon
considerations, which together will serve to press
the observance of it according to such measure.

1. It is reasonable that we should thus love our
neighbour as ourselves, because he is as ourselves,
or really in all considerable respects the same with
us: we concur with him in all that is necessary,
substantial, and stable; we differ from him only in
things contingent, circumstantial, and variable; in
the which, of course or by chance we are liable in
a small time as much to differ from ourselves: in
such respects we are not the same to-day that we
were yesterday, and shall be to-morrow; for we
shift our circumstances as we do our clothes; our
bodies are in continual flux, and our souls do much
conform to their alteration; our temper and com-
plexion do vary with our air, our diet, our conver-
sation, our fortunes, our age; our parts grow and
decay, our principles and judgments, our affections
and desires are never fixed, and seldom rest long in
the same place; all our outward state doth easily
change face: so that if we consider the same person
in youth and in age, in health and in sickness, in

prosperity and in distress, may we not say, *quantum mutatus ab illo*; how quite another man is he grown! Yet shall a man for such alterations surcease or abate his love to himself?—Why then in regard to the like differences shall we less affect our neighbour, who is endowed with that common nature, which alone through all those vicissitudes sticketh fast in us; who is the most express image of us, (or rather a copy, drawn by the same hand, of the same original,) another self, attired in a diverse garb of circumstances? Do we not, so far as we despise or disaffect him, by consequence slight or hate ourselves; seeing (except bare personality, or I know not what metaphysical identity) there is nothing in him different from what is, or what may, be in us?

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2. It is just that we should love our neighbour equally with ourselves, because he really no less deserveth love, or because upon a fair judgment he will appear equally amiable. Justice is impartial, and regardeth things as they are in themselves, abstracting from their relation to this or that person; whence, if our neighbour seem worthy of affection no less than we, it demandeth that accordingly we should love him no less.

And what ground can there be of loving ourselves, which may not as well be found in others? Is it endowments of nature, is it accomplishments of knowledge, is it ornaments of virtue, is it accoutrements of fortune? But is not our neighbour possessed of the same? is he not at least capable of them, the collation and acquist of them depending on the same arbitrary bounty of God, or upon faculties and means commonly dispensed to all? May

1 Cor. iv. 6,
7.

SERM. not any man at least be as wise and as good as
 XXV. we?—Why then should we not esteem, why not affect him as much? Doth relation to us alter the case? is self as self lovely or valuable? doth that respect lend any worth or price to things?

Likewise, what more can justice find in our neighbour to obstruct or depress our love than it may observe in ourselves? hath he greater infirmities or defects, is he more liable to errors and miscarriages, is he guilty of worse faults than we? If without arrogance and vanity we cannot affirm this, then are we as unworthy of love as he can be; and refusing any degree thereof to him, we may as reasonably withdraw the same from ourselves.

3. It is fit that we should be obliged to love our neighbour equally with ourselves, because all charity beneath self-love is defective, and all self-love above charity is excessive.

It is an imperfect charity which doth not respect our neighbour according to his utmost merit and worth, which doth not heartily desire his good, which doth not earnestly promote his advantage in every kind, according to our ability and opportunity: and what beyond this can we do for ourselves?

If in kind or degree we transcend this, it is not virtuous love or true friendship to ourselves, but a vain fondness or perverse dotage; proceeding from inordinate dispositions of soul, grounded on foolish conceits, begetting foul qualities and practices; envy, strife, ambition, avarice, and the like.

4. Equity requireth that we should love our neighbour to this degree, because we are apt to claim the same measure of love from others. No mean respect

or slight affection will satisfy us; we cannot brook SERM. XXV.
the least disregard or coldness; to love us a little is
all one to us as not to love us at all: it is therefore
equitable that we should be engaged to the same
height of charity toward others; otherwise we should
be allowed in our dealings to use double weights
and measures, which is plain iniquity: what indeed PROV. XX. 10.
can be more ridiculously absurd, than that we should
pretend to receive that from others, which we are
not disposed to yield to them upon the same ground
and title?

5. It is needful that so great a charity should be prescribed, because none inferior thereto will reach divers weighty ends designed in this law; namely, the general convenience and comfort of our lives in mutual society and intercourse: for if in considerable degree we do affect ourselves beyond others, we shall be continually bickering and clashing with them about points of interest and credit; scrambling with them for what may be had, and clambering to get over them in power and dignity: whence all the passions annoying our souls, and all the mischiefs disturbing our lives, must needs ensue.

6. That entire love which we owe to God our Creator, and to Christ our Redeemer, doth exact from us no less a measure of charity than this: for seeing they have so clearly demonstrated themselves to bear an immense love to men, and have charged us therein to imitate them; it becometh us, in conformity, in duty, in gratitude to them, to bear the highest we can, that is, the same as we bear to ourselves: for how can we love God enough, or with all our soul, if we do not accord with him in loving

SERM. his friends and relations, his servants, his children,
 XXV. with most entire affection?

If in God's judgment they are equal to us, if in his affection and care they have an equal share, if he in all his dealings is indifferent and impartial toward all; how can our judgment, our affection, our behaviour be right, if they do not conspire with him in the same measures?

7. Indeed the whole tenor and genius of our religion do imply obligation to this pitch of charity, upon various accounts.

It representeth all worldly goods and matters of private interest as very inconsiderable and unworthy of our affection, thereby subtracting the fuel of immoderate self-love.

It enjoineth us for all our particular concerns entirely to rely upon Providence; so barring solicitude for ourselves, and disposing an equal care for others.

It declareth every man so weak, so vile, so wretched, so guilty of sin and subject to misery, (so for all good wholly indebted to the pure grace and mercy of God,) that no man can have reason to dote on himself, or to prefer himself before others: we need not cark, or prog, or scrape for ourselves, being assured that God sufficiently careth for us.

In its account the fruits and recompenses of love to others in advantage to ourselves do far surpass all present interests and enjoyments: whence in effect the more or less we love others, answerably the more or less we love ourselves; so that charity and self-love become coincident, and both run together evenly in one channel.

Matt. v. 45. It recommendeth to us the imitation of God's love

and bounty ; which are absolutely pure, without any regard, any capacity of benefit redounding to himself. SERM.
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It commandeth us heartily to love even our bitterest enemies and most cruel persecutors ; which cannot be performed without a proportionable abatement of self-love.

It chargeth us not only freely to impart our substance, but willingly to expose our lives, for the good of our brethren : in which case charity doth plainly match self-love ; for what hath a man more dear or precious than his life to lay out for himself? 1 John iii.
16.

It representeth all men (considering their divine extraction, and being formed after God's image ; their designation for eternal glory and happiness, their partaking of the common redemption by the undertakings and sufferings of Christ, their being objects of God's tender affection and care) so very considerable, that no regard beneath the highest will befit them.

It also declareth us so nearly allied to them, and so greatly concerned in their good, (we being *all one in Christ*, and *members one of another*,) that we ought to have a perfect complacency in their welfare, and a sympathy in their adversity, as our own. Gal. iii 28.
John xvii.
21.
Rom. xii. 5.
1 Cor. xii.
26.
John xiii.
35.

It condemneth self-love, self-pleasing, self-seeking, as great faults ; which yet (even in the highest excess) do not seem absolutely bad ; or otherwise culpable, than as including partiality, or detracting from that equal measure of charity which we owe to others : for surely we cannot love ourselves too much, if we love others equally with ourselves ; we cannot seek our own good excessively, if with the same earnestness we seek the good of others. 1 Tim. iii. 2.
2 Pet. ii. 10.
Rom. xv. 1.
Phil. ii. 4.
1 Cor. x. 24.
xiii. 5.

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It exhibiteth supernatural aids of grace, and con-ferreth that holy spirit of love, which can serve to no meaner purposes, than to quell that sorry principle of niggardly selfishness, to which corrupt nature doth incline; and to enlarge our hearts to this divine extent of goodness.

8. Lastly, many conspicuous examples, proposed for our direction in this kind of practice, do imply this degree of charity to be required of us.

It may be objected to our discourse, that the duty thus understood is unpracticable, nature violently swaying to those degrees of self-love which charity can nowise reach. This exception (would time permit) I should assoil, by shewing how far, and by what means we may attain to such a practice; (how at least, by aiming at this top of perfection, we may ascend nearer and nearer thereto :) in the mean time experience doth sufficiently evince possibility; and assuredly that may be done, which we see done before us. And so it is, pure charity hath been the root of such affections and such performances (recorded by indubitable testimony) toward others, which hardly any man can exceed in regard to himself: nor indeed hath there scarce ever appeared any heroic virtue or memorable piety, whereof charity overbearing selfishness, and sacrificing private interest to public benefit, hath not been a main ingredient. For instance then;

Did not Abraham even prefer the good of others before his own, when he gladly did quit his country, patrimony, friends, and kindred, to pass his days in a wandering pilgrimage, upon no other encouragement than an overture of blessing on his posterity?

Chrys. in
1 Cor. Or.
xxv. in Eph.
Or. vii.

Did not the charity of Moses stretch thus far,

when for the sake of his brethren he voluntarily did exchange the splendors and delights of a court for a condition of vagrancy and servility; *choosing rather*, as the apostle speaketh, *to suffer affliction with the people of God, than to enjoy the pleasures of sin?* did not it overstretch, when (although having been grievously affronted by them) he wished that rather his name should be *expunged from God's book*, than that their sin should abide unpardoned?

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Heb. xi. 24.

Exod.
xxxii. 32.
Βούλομαι
μιστ' ἐπείνων
ἀπολίσθαι,
ἢ χωρὶς ἐπεί-
νων σώζεσ-
θαι ὄντως
μανία, ὄντως
ἔρω μίγας.
Chrys. in
Eph.Or. vii.
I Sam. xii.
23.

Did not Samuel exercise such a charity, when being ingratefully and injuriously dismounted from his authority, he did yet retain toward that people a zealous desire of their welfare, *not ceasing earnestly to pray for them?*

Did not Jonathan love David equally with himself, when for his sake he chose to incur the displeasure of his father and his king; when for his advantage he was content to forfeit the privilege of his birth, and the inheritance of a crown; when he could without envy or grudge look on the growing prosperity of his supplanter, could heartily wish his safety, could effectually protect it, could purchase it to him with his own great danger and trouble: when he, that in gallantry of courage and virtue did yield to none, was yet willing to become inferior to one born his subject, one raised from the dust, one *taken from a shepcote*; so that unrepiningly and without disdain he could say, *Thou shalt be king over Israel, and I shall be next unto thee?*—are not these pregnant evidences, that it was truly said in the story, *The soul of Jonathan was knit to the soul of David, and he loved him as his own soul?*

I Sam. xx.
30.

Psal. lxxviii.
70.

I Sam. xxiii.
17.

I Sam. xviii.
I. xx. 17.

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Psal. xxxv.
12.

Did not the Psalmist competently practise this duty, when in the sickness of his ingrateful adversaries *he clothed himself with sackcloth, he humbled his soul with fasting; he bowed down heavily as one that mourneth for his mother?*

Were not Elias, Jeremy, and other prophets as much concerned for the good of their countrymen as for their own, when they took such pains, when they ran such hazards, when they endured such hardships not only for them, but from them; being requited with hatred and misusage for endeavouring to reclaim them from sin, and stop them from ruin?

May not the holy apostles seem to have loved mankind beyond themselves, when for its instruction and reformation, for reconciling it to God, and procuring its salvation, they gladly did undertake and undergo so many rough difficulties, so many formidable dangers, such irksome pains and troubles, such extreme wants and losses, such grievous ignominies and disgraces; slighting all concerns of their own, and relinquishing whatever was most dear to them (their safety, their liberty, their ease, their estate, their reputation, their pleasure, their very blood and breath) for the welfare of others; even of those who did spitefully malign and cruelly abuse them?

Survey but the life of one among them; mark the wearisome travels he underwent over all the earth, the solicitous cares which did possess his mind *for all the churches*; the continual toils and drudgeries sustained by him in preaching by word and writing, in visiting, in admonishing, in all pastoral employ-

ments; the imprisonments, the stripes, the reproaches, SERM. XXV.
the oppositions and persecutions of every kind, and 2 Cor. xi. 23. iv. 8. 1 Cor. iv. 11.
from all sorts of people, which he suffered; the
pinching wants, the desperate hazards, the lament-
able distresses with the which he did ever conflict:
peruse those black catalogues of his afflictions re-
gistered by himself; then tell me how much his
charity was inferior to his self-love? did not at
least the one vie with the other, when he, for the
benefit of his disciples, was content *to be absent* Phil. i. 24.
from the Lord, or suspended from a certain fru-
ition of glorious beatitude; resting in this uncom-
fortable state, in *this fleshly tabernacle* wherein *he* 2 Cor. v. 1, &c.
groaned, being burdened, and longing for enlarge-
ment? Did he not somewhat beyond himself love
those men, for whose salvation he wished himself
accursed from Christ, or debarred from the as- Rom. ix. 3.
sured enjoyment of eternal felicity; those very 2 Cor. xi. 24, 25. 1 Thess. ii. 15.
men by whom he had been stoned, had been
scourged, had been often beaten to extremity, from
whom he had received manifold indignities and out-
rages?

Did not they love their neighbours as themselves, Acts iv. 34.
who sold their possessions, and distributed the prices
of them for relief of their indigent brethren? Did
not most of the ancient saints and fathers mount
near the top of this duty, of whom it ~~to~~ by unques-
tionable records testified, that they did freely be-
stow all their private estate and substance on the
poor, devoting themselves to the service of God and
edification of his people? Finally,

Did not our Lord himself in our nature exemplify
this duty, yea by his practice far outdo his precept?

SERM. For, he who from the brightest glories, from the im-
 XXV. mense riches, from the ineffable joys and felicities of

his celestial kingdom, did willingly stoop down to assume the garb of a servant, to be clothed with the infirmities of flesh, to become *a man of sorrow and acquainted with grief*: he who for our sake vouchsafed to live in extreme penury and disgrace, to feel hard want, sore travail, bitter persecution, most grievous shame and anguish: he who not only did contentedly bear, but purposely did choose to be accused, to be slandered, to be reviled, to be mocked,

Rom. v. 6. to be tortured, to pour forth his heart-blood upon a
 8, 10.

1 Pet. iii. 18. cross, for the sake of an unprofitable, an unworthy,
 Eph. ii. 1. an impious, an ingrateful generation; for the salva-
 Col. ii. 13. tion of his open enemies, of base apostates, of per-
 Chrys. in Eph. Or. vii. verse rebels, of villainous traitors: he who, in the
 in 1 Cor. height of his mortal agonies, did sue for the pardon
 Or. xxxii. of his cruel murderers; who did send his apostles to them, did cause so many wonders to be done before them, did furnish all means requisite to convert and save them: he that acted and suffered all this, and more than can be expressed, with perfect frank-

Heb. xii. 2. ness and good-will; did he not signally love his neighbour as himself, to the utmost measure? did not in him virtue conquer nature, and charity triumph over self-love? This he did to seal and impress his doctrine; to shew us what we should do, and what we can do by his grace; to oblige us and to encourage us unto a conformity with him in this

Eph. v. 1. respect; for, *Walk in love*, saith the apostle, *as*
 1 John iii. *Christ hath also loved us, and hath given himself*
 16. *for us*; and, *This*, saith he himself, *is my com-*
 John xv. *mandment, that ye love one another as I have loved*
 12. xiii. 34.

you : and how can I better conclude, than in the re-commendation of such an example ?

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Now, our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.

² Thess. ii.
16.

SERMON XXVI.

OF THE LOVE OF OUR NEIGHBOUR.

MATT. xxii. 39.

Thou shalt love thy neighbour as thyself.

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I HAVE formerly discoursed on these words, and then shewed how they do import two observable particulars: first a rule of our charity, or that it should be like in nature; then a measure of it, or that it should be equal in degree to the love which we do bear to ourselves. Of this latter interpretation I did assign divers reasons, urging the observance of the precept according to that notion: but one material point, scantiness of time would not allow me to consider; which is the removal of an exception, to which that interpretation is very liable, and which is apt to discourage from a serious application to the practice of this duty so expounded.

If, it may be said, the precept be thus understood, as to oblige us to love our neighbours equally with ourselves, it will prove unpracticable, such a charity being merely romantic and imaginary; for who doth, who can love his neighbour in this degree? Nature powerfully doth resist, common sense plainly doth forbid that we should do so: a natural instinct doth prompt us to love ourselves, and we are forcibly driven thereto by an unavoidable sense of pleasure and pain, resulting from the constitution of our

body and soul, so that our own least good or evil **SERM.**
are very sensible to us : whereas we have no such **XXVI.**
potent inclination to love others ; we have no sense,
or a very faint one, of what another doth enjoy or
endure : doth not therefore nature plainly suggest,
that our neighbour's good cannot be so considerable
to us as our own ? especially when charity doth
clash with self-love, or when there is a competition
between our neighbour's interest and our own, is it
possible that we should not be partial to our own
side ? is not therefore this precept such as if we
should be commanded to fly, or to do that which
natural propension will certainly hinder ?

In answer to this exception I say, first,

1. Be it so, that we can never attain to love our
neighbour altogether so much as ourselves, yet may
it be reasonable that we should be enjoined to do
so ; for

Laws must not be depressed to our imperfection,
nor rules bent to our obliquity : but we must ascend
toward the perfection of them, and strive to con-
form our practice to their exactness. If what is
prescribed be according to the reason of things just
and fit, it is enough, although our practice will not
reach it ; for what remaineth may be supplied by re-
pentance and humility in him that should obey, by
mercy and pardon in him that doth command.

In the prescription of duty it is just, that what
may be required, even in rigour, should be precisely
determined, though in execution of justice or dis-
pensation of recompense consideration may be had
of our weakness ; whereby both the authority of our
governor may be maintained, and his clemency glo-
rified.

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It is of great use, that by comparing the Law with our practice, and in the perfection of the one discerning the defect of the other, we may be humbled, may be sensible of our impotency, may thence be forced to seek the helps of grace, and the benefit of mercy.

Were the rule never so low, our practice would come beneath it; it is therefore expedient that it should be high, that at least we may rise higher in performance than otherwise we should do: for the higher we aim, the nearer we shall go to the due pitch; as he that aimeth at heaven, although he cannot reach it, will yet shoot higher than he that aimeth only at the housetop.

The height of duty doth prevent sloth and decay in virtue, keeping us in wholesome exercise and in continual improvement, while we be always climbing toward the top, and straining unto further attainment: the sincere prosecution of which course, as it will be more profitable unto us, so it will be no less acceptable to God, than if we could thoroughly fulfil the law; for in judgment God will only reckon upon the sincerity and earnestness of our endeavour: so that if we have done our best, it will be taken as if we had done all. *Our labour will not be lost in the Lord*; for the degrees of performance will be considered, and he that hath done his duty in part shall be proportionably recompensed; according to that of St. Paul, *Every man shall receive his own reward according to his own work*. Hence sometimes we are enjoined to *be perfect as our heavenly Father is perfect*, and to *be holy as God is holy*; otherwhile to *go on to perfection*, and to *press toward the mark*; which precepts in effect do import

1 Cor. v. 28.

1 Thess. i.

13.

Heb. vi. 10.

1 Cor. iii. 8.

Matt. v. 48.

xix. 21.

1 Pet. i. 16.

Col. iv. 12.

Heb. vi. 1.

Philipp. iii.

14.

the same thing; but the latter implieth the former, **SERM.**
although in attainment impossible, yet in attempt **XXVI.**
very profitable: and surely he is likely to write best,
who proposeth to himself the fairest copy for his
imitation.

In fine, if we do act what is possible, or as we
can do conform to the rule of duty, we may be sure
that no impossibility of this, or of any other sublime
law, can prejudice us.

I say, of any other law; for it is not only this
law to which this exception may be made, but many
others, perhaps every one evangelical law, are alike
repugnant to corrupt nature, and seem to surmount
our ability.

But neither is the performance of this task so
impossible, or so desperately hard, (if we take the
right course, and use proper means toward it,) as
is supposed: as may somewhat appear, if we will
weigh the following considerations.

1. Be it considered, that we may be mistaken in
our account, when we do look on the impossibility
or difficulty of such a practice, as it appeareth at
present, before we have seriously attempted, and in
a good method, by due means, earnestly laboured to
achieve it: for many things cannot be done at first,
or with a small practice, which by degrees and a
continued endeavour may be effected; divers things
are placed at a distance, so that without passing
through the interjacent way we cannot arrive at
them; divers things seem hard before trial, which
afterward prove very easy: it is impossible to fly up
to the top of a steeple, but we may ascend thither
by steps; we cannot get to Rome without crossing
the seas, and travelling through France or Germany;

SERM. it is hard to comprehend a subtile theorem in geometry, if we pitch on it first; but if we begin at the simple principles, and go forward through the intermediate propositions, we may easily attain a demonstration of it: it is hard to swim, to dance, to play on an instrument; but a little trial or a competent exercise will render those things easy to us: so may the practice of this duty seem impossible, or insuperably difficult, before we have employed divers means, and voided divers impediments; before we have inured our minds and affections to it; before we have tried our forces in some instances thereof, previous to others of a higher strain, and nearer the perfection of it.

If we would set ourselves to exercise charity in those instances, whereof we are at first capable without much reluctancy, and thence proceed toward others of a higher nature, we may find such improvement, and taste such content therein, that we may soon arise to incredible degrees thereof; and at length perhaps we may attain to such a pitch, that it will seem to us base and vain to consider our own good before that of others, in any sensible measure; and that nature which now so mightily doth contest in favour of ourselves, may in time give way to a better nature, born of custom, affecting the good of others. Let not therefore a present sense or experience raise in our minds a prejudice against the possibility or practicableness of this duty.

2. Let us consider, that in some respects, and in divers instances it is very feasible to love our neighbour no less than ourselves.

We may love our neighbour truly and sincerely,
1 Tim. i. 6. *out of a pure heart and a good conscience, and*

faith unfeigned, as St. Paul doth prescribe; or, according to St. Peter's injunction, *from a pure heart love one another fervently*: and in this respect we can do no more toward ourselves; for truth admit-
SERM. XXVI.
 1 Pet. i. 22.
 (Rom. xii. 9.)
 teth no degrees, sincerity is a pure and complete thing, exclusive of all mixture or alloy.

And as to external acts at least it is plain that charity toward others may reach self-love; for we may be as serious, as vigorous, as industrious in acting for our neighbour's good, as we can be in pursuing our own designs and interests: for reason easily can manage and govern external practice; and common experience sheweth the matter to this extent practicable, seeing that often men do employ as much diligence on the concerns of others, as they can do on their own, (being able to do no more than their best in either case :) wherefore in this respect charity may vie with selfishness; and practising thus far may be a step to mount higher.

Also rational consideration will enable us to perform some interior acts of charity in the highest degree; for if we do but (as without much difficulty we may do) apply our mind to weigh the qualities and the actions of our neighbour, we may thence obtain a true opinion and just esteem of him; and, secluding gross folly or flattery of ourselves, how can we in that respect or instance be more kind or benign to ourselves?

Is it not also within the compass of our ability to repress those passions of soul, the eruption whereof tendeth to the wrong, damage, and offence of our neighbour; in regard to which practice St. Paul affirmeth, that the law may be fulfilled: *Love*, saith he, *worketh no evil to his neighbour; therefore*
Rom. xiii. 10.

SERM. *love is the fulfilling of the law?* And what more
 XXVI. in this respect can we perform for ourselves?

3. We may consider, that commonly we see men inclined by other principles to act as much or more for the sake of others, as they would for themselves.

Moral honesty hath inclined some, ambition and popularity have excited others, to encounter the greatest dangers, to attack the greatest difficulties, to expose their safety, to sacrifice their lives for the welfare of their country^a.

Common friendship hath often done as much, and
 Insana
 amicitia.
 Sen. Ep. ix. brutish love (that *mad friendship*, as Seneca calleth it) commonly doeth far more: for what will not a fond lover undertake and achieve for his minion, although she really be the worst enemy he can have? yet for such a snake will he not lavish his estate, prostitute his honour, abandon his ease, hazard his safety, shipwreck his conscience, forfeit his salvation? What may not a Delilah obtain of her Samson, a Cleopatra of her Anthony, how prejudicial soever it be to his own interest and welfare?

Chrys. in
 Eph. p. 797.

Why then may not a principle of charity, grounded on so much better reason, and backed by so much stronger motives, be conceived able to engage men to the like practice? why may not a man be disposed to do that out of a hearty good-will, which he can do out of vain conceit or vicious appetite? why shall other forces overbear nature, and the power of charity be unable to match it?

4. Let us consider, that those dispositions of soul which usually with so much violence do thwart the observance of this precept, are not ingredients of

^a Ἀληθὲς δὲ τὸ περὶ τοῦ σπουδαίου, καὶ τὸ τῶν φίλων ἕνεκα πολλὰ πράττειν καὶ τῆς πατρίδος, καὶ δὲ ὑπεραποθνήσκειν. Arist. Eth. ix. 8.

true self-love, by the which we are directed to regulate our charity; but a spurious brood of our folly and pravity, which imply not a sober love of ourselves, but a corrupt fondness toward an idol of our fancy mistaken for ourselves.

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A high conceit of our worth or ability, of our fortune or worldly state, of our works and achievements; a great complacence or confidence in some endowment or advantage belonging to us, a stiff adherence to our own will or humour, a greedy appetite to some particular interest or base pleasure; these are those, not attendants of natural self-love, but issues of unnatural depravedness in judgment and affections, which render our practice so exorbitant in this regard, making us seem to love ourselves so immoderately, so infinitely; so contracting our souls, and drawing them inwards, that we appear indisposed to love our neighbour in any considerable degree: if these (as by serious consideration they may be) were avoided, or much abated, it would not be found so grievous a matter to love our neighbour as ourselves; for that sober love remaining behind, to which nature inclineth, and which reason approveth, would rather help to promote than yield any obstacle to our charity: if such perverse selfishness were checked and depressed, and natural kindness cherished and advanced, then true self-love and charity would compose themselves into near a just poise.

5. Indeed (which we may further consider) our nature is not so absolutely averse or indisposed to the practice of such charity, as to those may seem who view it slightly, either in some particular instances, or in ordinary practice: nature hath fur-

SERM. nished us with strong instincts for the defence and
XXVI. sustenance of our life; and common practice is depraved by ill education and custom: these some men poring on do imagine no room left for charity in the constitution of men; but they consider not that one of these may be so moderated, and the other so corrected, that charity may have a fair scope in men's hearts and practice; and they slip over divers pregnant marks of our natural inclination thereto.

Man having received his soul from the breath of God, and being framed after the image of his most benign parent, there do yet abide in him some features resembling God, and relics of the divine original; there are in us seeds of ingenuity, of equity, of pity, of benignity, which being cultivated by sober consideration and good use, under the conduct and aid of heavenly grace, will produce noble fruits of charity.

The frame of our nature so far disposeth us thereto, that our bowels are touched with sensible pain upon the view of any calamitous object: our fancy is disturbed at the report of any disaster befalling any person; we can hardly see or read a tragedy without motions of compassion.

The practice of benignity, of courtesy, of clemency at first sight, without any discursive reflection, doth obtain approbation and applause from us; being no less grateful and amiable to the mind than beauty to our eyes, harmony to our ears, fragrancy to our smell, and sweetness to our palate: and to the same mental sense malignity, cruelty, harshness, all kinds of uncharitable dealing are very disgustful and loathsome.

There wanteth not any commendation to procure SERM.
a respect for charity, nor any invective to breed ab- XXVI.
horrence of uncharitableness; nature sufficiently ὁθεὶ τοὺς
prompting to favour the one, and to detest the φιλανθρώ-
other. πους ἰπαινοῦ-
μεν. Arist.
Eth. viii. 1.

The practice of the former in common language hath ever been styled humanity; and the disposition from whence it floweth is called good-nature: the practice of the latter is likewise termed inhumanity, and its source ill-nature; as thwarting the common notions and inclinations of mankind, divesting us of our manhood, and rendering us a sort of monsters among men.

No quality hath a clearer reputation, or is commonly more admired, than generosity, which is a kind of natural charity, or hath a great spice thereof: no disposition is more despised among men than niggardly selfishness; whence commonly men are ashamed to avow self-interest as a principle of their actions, (rather fathering them on some other cause,) as being conscious to themselves that it is the basest of all principles^b.

Whatever the censurers and detractors of human nature do pretend, yet even themselves do admire pure beneficence, and condemn selfishness; for, if we look to the bottom of their intent, it is hence they are bent to slander mankind as void of good nature, because out of malignity they would not allow it a quality so excellent and divine.

Wherefore, according to the general judgment and

^b Ἐπιτιμῶσι γὰρ τοῖς ἑαυτοὺς μάλιστα ἀγαπῶσι, καὶ ὡς ἐν αἰσχρῇ φιλαίτους ἀποκαλοῦσι. Arist. ix. 8.

Ὅσῳ ἂν βελτίων ᾖ, μᾶλλον διὰ τὸ καλὸν, καὶ φίλου ἕνεκα, τὸ δὲ αὐτοῦ παρήσι. Ibid.

SERM. conscience of men, (to omit other considerations,) our
 XXVI. nature is not so averse from charity, or destitute of
 propensions thereto; and therefore cherishing the
 natural seeds of it, we may improve it to higher
 degrees.

6. But supposing the inclinations of nature, as it
 now standeth in its depraved and crazy state, do so
 mightily obstruct the practice of this duty in the
 degree specified, so that however we cannot by any
 force of reason or philosophy attain to desire so much
 or relish so well the good of others as our own; yet
 we must remember, that a subsidiary power is by the
 divine mercy dispensed, able to control and subdue
 nature to a compliance, to raise our practice above
 our natural forces. We have a like averseness to
 other spiritual duties, (to the loving God with all
 our hearts, to the mortifying our flesh and carnal
 desires, to the contempt of worldly things, and
 placing our happiness in spiritual goods;) yet we are
 able to perform them by the succour of grace, and
 in virtue of that omnipotency which St. Paul assum-
 ed to himself when he said, *I can do all things by
 Christ enabling me.*

Phil. iv. 13.
 ἵνα ἐν κυρίῳ
 πάντα ποιῶμαι.
 2 Tim. i. 7.

If we can get *the Spirit of love*, (and assuredly
 we may get it, if we carefully will seek it, with con-
 stant fervency imploring it from him, who hath pro-
 mised to bestow it on those that ask it,) it will infuse
 into our minds that light, whereby we shall discern
 the excellency of this duty, together with the folly
 and baseness of that selfishness which crosseth it;
 it will kindle in our hearts charitable affections, dis-
 posing us to wish all good to our neighbour, and to
 feel pleasure therein; it will render us *partakers of
 that divine nature*, which so will guide and urge us

in due measure to affect the benefit of others, as now SERM. XXVI.
 corrupt nature doth move us unmeasurably to covet
 our own ; being supported and elevated by its virtue,
 we may, surmounting the clogs of fleshly sense and
 conceit, soar up to the due pitch of charity ; being
θεοδιδάκτοι, taught of God to love one another : and 1 Thess. iv.
 endowed with *the fruits of the Spirit*, which are Gal. v. 22.
love, gentleness, goodness, meekness ; and *created* Eph. v. 9.
according to God in Christ Jesus to the practice of Col. iii. 12.
answerable good works. Eph. iv. 24. ii. 10.

7. There are divers means conducive to the abate-
 ment of difficulty in this practice, which I shall pro-
 pose, referring the matter to issue upon due trial of
 them.

1. Let us carefully weigh the value of those things
 which immoderate self-love doth affect in prejudice
 to charity, together with the worth of those which
 charity doth set in balance to them.

Aristotle himself doth observe, that the ground of
 culpable self-love, scraping, scrambling, scuffling for
 particular interest, is men's high esteem and passion
 for, and greedy appetite of wealth, of honours, of
 corporeal pleasures : whereas virtuous persons, not
 admiring those things, will constantly act for honesty
 sake, and out of love to their friends or country ;
 wherein although they most really benefit and truly
 gratify themselves, yet are they not blamed for
 selfishness ^c.

^c Οἱ μὲν ὦν εἰς ὄνειδος ἄγοντες αὐτὸ, φιλαίτους καλοῦσι τοὺς ἑαυτοῖς
 ἀπωμένους τὸ πλεῖστον ἐν χρήμασι, καὶ τιμαῖς, καὶ ἡδοναῖς ταῖς σωματι-
 καῖς· τούτων γὰρ οἱ πολλοὶ ὀρέγονται, καὶ ἐσπουδάκασιν περὶ αὐτὰ, ὡς ἄριστα
 ὄντα· διὸ καὶ περιμάχητά ἐστιν· οἱ δὲ περὶ ταῦτα πλεονέκται χαρίζονται ταῖς
 ἐπιθυμίαις, καὶ ὅλως τοῖς πάθεσι, καὶ τῇ ἀλόγῳ τῆς ψυχῆς·—δικαίως δὲ
 τοῖς αὐτῷ φιλαίτοις ὀνειδίζεται. Arist. Eth. ix. 8. Vid. tot.

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And so indeed it is: if we rightly did apprehend the infinite vanity of all worldly goods, the meanness of private concerns, the true despicableness of all those honours, those profits, those delights on which commonly men do so dote, we should not be so fond or jealous of them, as to scrape or scuffle for them, envying or grudging them to others; if we did conceive the transcendent worth of future rewards allotted to this and other virtues, the great considerableness of public good at which charity aimeth, the many advantages which may accrue to us from our neighbour's welfare, (entertained with complacence, and wisely accommodated to our use,) we should not be so averse from tendering his good as our own.

2. Let us consider our real state in the world, in dependence upon the pleasure and providence of Almighty God.

If we look upon ourselves as subsisting only by our own care and endeavour, without any other patronage or help, it may thence prove hard to regard the interests of others as comparable to our own; seeing then, in order to our living with any convenience, it is necessary that we should be solicitous for our own preservation and sustenance, that will engage us to contend with others as competitors for the things we need, and incapable otherwise to attain: but if (as we ought to do, and the true state of things requireth) we consider ourselves as subsisting under the protection, and by the providence of God, who no less careth for us than for others, and no less for others than for us; (for, as the Wise Man saith, he *careth for all alike*;) who recommendeth to us a being mutually concerned each for other, and is engaged to keep us from suffering thereby; who com-

Ὁμοίως δὲ
πρόνοιαν ποιᾷ
πάντων.
Sap. vi. 7.

mandeth us to disburden our cares upon himself; **SERM.**
who assuredly will the better provide for us, as we **XXVI.**
do more further the good of others: if we do consider thus, it will deliver us from solicitude concerning our subsistence and personal accommodations, whence we may be free to regard the concerns of others, with no less application than we do regard our own.

As living under the same government and laws (being members of one commonwealth, one corporation, one family) disposeth men not only willingly but earnestly to serve the public interest, beyond any hopes of receiving thence any particular advantage answerable to their pain and care; so considering ourselves as members of the world, and of the church, under the governance and patronage of God, may disengage us from immoderate respect of private good, and incline us to promote the common welfare.

3. There is one plain way of rendering this duty possible, or of perfectly reconciling charity to self-love; which is, a making the welfare of our neighbour to be our own: which if we can do, then easily may we desire it more seriously, then may we promote it with the greatest zeal and vigour: for then it will be an instance of self-love to exercise charity; then both these inclinations conspiring will march evenly together, one will not extrude nor depress the other.

It may be hard, while our concerns appear divided, not to prefer our own; but when they are coincident, or conspire together, the ground of that partiality is removed.

Nor is this an imaginary course, but grounded in

SERM. reason, and thereby reducible to practice : for consi-
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dering the manifold bands of relation. (natural, civil, or spiritual) between men, as naturally of the same kind and blood, as civilly members of the same society, as spiritually linked in one brotherhood ; considering the mutual advantages derivable from the wealth and welfare of each other, (in way of needful succour, advice, and comfort, of profitable commerce, of pleasant conversation ;) considering the mischiefs which from our neighbour's indigency and affliction we may incur, they rendering him as a wild beast, unsociable, troublesome, and formidable to us ; considering that we cannot be happy without good nature, and good humour, and that good nature cannot behold any sad object without pity and dolorous resentment, good humour cannot subsist in prospect of such objects ; considering that charity is an instrument, whereby we may apply all our neighbour's good to ourselves, it being ours, if we can find complacence therein ; it may appear reasonable to reckon all our neighbour's concerns to our account.

That this is practicable, experience may confirm ; for we may observe, that men commonly do thus appropriate the concerns of others, resenting the disasters of a friend or of a relation with as sensible displeasure as they could their own ; and answerably finding as high a satisfaction in their good fortune. Yea many persons do feel more pain by compassion for others, than they could do in sustaining the same evils ; divers can with a stout heart undergo their own afflictions, who are melted with those of a friend or brother. Seeing then in true judgment humanity doth match any other relation,

and Christianity far doth exceed all other alliances, why may we not on them ground the like affections and practices, if reason hath any force, or consideration can anywise sway in our practice? SERM.
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4. It will greatly conduce to the perfect observance of this rule, to the depression of self-love, and advancement of charity to the highest pitch, if we do studiously contemplate ourselves, strictly examining our conscience, and seriously reflecting on our unworthiness and vileness; the infirmities and defects of nature, the corruptions and defilements of our soul, the sins and miscarriages of our lives: which doing, we shall certainly be far from admiring or doting on ourselves; but rather, as Job did, we shall *condemn* and *abhor ourselves*: when we see ourselves so deformed and ugly, how can we be amiable in our own eyes? how can we more esteem or affect ourselves than others, of whose unworthiness we can hardly be so conscious or sure? What place can there be for that vanity and folly, for that pride and arrogance, for that partiality and injustice, which are the sources of immoderate self-love? Job ix. 20.
xlii. 6.

5. And lastly, we may from many conspicuous experiments and examples be assured that such a practice of this duty is not impossible; but these I have already produced and urged in the precedent discourse, and shall not repeat them again.

S E R M O N XXVII.

THE NATURE, PROPERTIES, AND ACTS OF CHARITY.

EPHES. V. 2.

And walk in love.

SERM. **S**T. Paul telleth us, that *the end of the command-*
XXVII. *ment* (or the main scope of the evangelical doctrine)

1 Tim. i. 5. *is charity, out of a pure heart and a good con-*
science, and faith unfeigned; that charity is a ge-

1 Cor. xvi. *neral principle of all good practice; (let all your*

14. *things be done in charity;)* that is the sum and

Gal. v. 14. *abridgment of all other duties, so that he that lov-*
Rom. xiii. *eth another, hath fulfilled the whole law; that it is*
8, 9.

1 Cor. xiii. *the chief of the theological virtues; the prime fruit*

13. *of the divine Spirit, and the band of perfection,*

Gal. v. 22. *which combineth and consummateth all other graces.*
Col. iii. 14.

2 Pet. i. 7. St. Peter enjoineth us that to all other virtues we
should add charity, as the top and crown of them;

1 Pet. iv. 8. *and, Above all things, saith he, have fervent cha-*
rity among yourselves.

Jam. ii. 8. St. James styleth the law of charity νόμον βασιλικόν,
the royal, or sovereign, law.

1 John iii. St. John calleth it, in way of excellence, *the com-*
23, 11. iv. *mandment of God; This is his commandment, that*
21. *we should love one another.*

John xv. 12. Our Lord claimeth it for his peculiar law; *This*
xiii. 34. *is my commandment; and, A new commandment I*

give unto you, That ye love one another. And he maketh the observance of it the special badge and cognizance of his followers; *By this shall all men know that ye are my disciples, if ye love one another.* SERM.
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John xiii.
35.

It being therefore a duty of so grand importance, it is most requisite that we should well understand it, and faithfully observe it; to which purposes I shall, by God's assistance, endeavour to confer somewhat, first by explaining its nature, then by pressing the observance of it by several inducements.

The nature of it will, as I conceive, be best understood by representing the several chief acts, which it compriseth or implieth as necessary prerequisites, or essential ingredients, or inseparable adherents to it; some internally resident in the soul, others discharged in external performance; together with some special properties of it. And such are those which follow.

I. *Loving our neighbour* doth imply, that we should value and esteem him: this is necessary, for affection doth follow opinion; so that we cannot like any thing which we do not esteem, or wherein we do not apprehend some considerable good, attractive of affection; that is not amiable, which is wholly contemptible; or so far as it is such.

But in right judgment no man is such; for the Wise Man telleth us, that *he that despiseth his neighbour, sinneth*; and, *He is void of understanding that despiseth his neighbour*: but no man is guilty of sin or folly for despising that which is wholly despicable. Prov. xiv.
21.
Prov. xi. 12.

It is indeed true, that every man is subject to defects and to mischances, apt to breed contempt, espe-

SERM. cially in the minds of vulgar and weak people ; but
 XXVII. no man is really despicable. For,

Every man living hath stamped on him the venerable image of his glorious Maker, which nothing incident to him can utterly deface.

Every man is of a divine extraction, and allied to Heaven by nature and by grace ; as the son of God, and brother of God incarnate. *If I did despise the cause of my man-servant or of my maid-servant, when they contended with me ; what then shall I do when God riseth up ? and when he visiteth, what shall I answer him ? Did not he that made me in the womb make him ? and did not one fashion us in the womb ?*

Job xxxi. 13, 14, 15.
 Job xxxii. 8.

Every man is endued with that celestial faculty of reason, *inspired by the Almighty*, (for, *There is a spirit in man, and the inspiration of the Almighty giveth them understanding*,) and hath an immortal spirit residing in him ; or rather is himself an angelical spirit dwelling in a visible tabernacle.

Every man was originally designed and framed for a fruition of eternal happiness.

Every man hath an interest in the common redemption, purchased by the blood of the Son of God, who *tasted death for every one*.

Every man is capable of sovereign bliss, and hath a crown of endless glory offered to him.

In fine, every man, and all men alike, antecedently to their own will and choice, are the objects of his love, of his care, of his mercy ; who is *loving unto every man, and whose mercy is over all his works ; who hath made the small and the great, and careth for all alike ; who is rich, in bounty and mercy, toward all that call upon him*.

Ps. cxlv. 9.
 Job xxxiv. 19.
 Wisd. vi. 8.
 Rom. x. 12.
 iii. 22.

How then can any man be deemed contemptible, SERM. XXVII. having so noble relations, capacities, and privileges? How a man standeth in esteem with God Elihu telleth us; *God, saith he, is mighty, and despiseth not* Job xxxvi. *any*: although he be so mighty, so excellent in per-^{5.} Ps. lxi. 33. fection, so infinitely in state exalted above all, yet doth not he slight any; and how can we condemn those, whom the certain voucher and infallible judge of worth deigneth to value? Indeed God so valued every man as to take great care, to be at great cost and trouble, to stoop down from heaven, to assume mortal flesh, to endure pinching wants and sore distresses, to *taste death for every one.*

We may ask with St. Paul, *Why dost thou set at* Rom. xiv. 10. *nought thy brother?*

Is it for the lowness of his condition, or for any misfortune that hath befallen him? But are not Jam. ii. 5. the best men, art not thou thyself obnoxious to Ps. xxxvii. 33. cxlvi. 9. the like? Hath not God declared that he hath a special regard to such? And are not such things commonly disposed by his hand with a gracious intent?

Is it for meanness of parts, or abilities, or endowments? But are not these the gifts of God, absolutely at his disposal, and arbitrarily distributed or preserved; so that thou who art so wise in thy own conceit to-day, mayest, by a disease, or from a judgment, deserved by thy pride, become an idiot to-morrow? Have not many good, and therefore many happy 1 Cor. i. 26. men, wanted those things?

Is it for moral imperfections or blemishes; for vicious habits, or actual misdemeanours? These indeed are the only debasements and disparagements of a man; yet do they not expunge the characters of di-

SERM. vinity impressed on his nature; and he may by God's
 XXVII. mercy recover from them. And are not we our-

selves, if grace do not uphold us, liable to the same? Yea, may we not, if without partiality or flattery we examine ourselves, discern the same within us, or other defects equivalent? And, however, is not pity rather due to them than contempt? Whose charac-

Luke xviii.
 9. xvi. 15.

ter was it, that *they trusted they were righteous, and despised others?* That the most palpable offender should not be quite despised, God had a special care in his Law, for that end moderating punish-

Deut. xxv.
 2, 3.

ment, and restraining the number of stripes; *If, saith the Law, the wicked man be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.*

We may consider that the common things, both good and bad, wherein men agree, are far more considerable than the peculiar things wherein they differ; to be a man is much beyond being a lord, or a wit, or a philosopher; to be a Christian doth infinitely surpass being an emperor, or a learned clerk; to be a sinner is much worse than to be a beggar, or an idiot. The agreement of men is in the substance and body of things; the difference is in a circumstance, a fringe, or a shadow about them; so that we cannot despise another man, without reflecting contempt on ourselves, who are so very like him, and not considerably better than he, or hardly can without arrogance pretend to be so.

We may therefore, and reason doth require that

we should value our neighbour; and it is no impos-
sible or unreasonable precept which St. Peter giveth
us, to *honour all men*; and with it a charitable mind
will easily comply: it ever will descry something
valuable, something honourable, something amiable
in our neighbour; it will find somewhat of dignity
in the meanest, somewhat of worth in the basest,
somewhat hopeful in the most degenerate of men; it
therefore will not absolutely slight or scorn any man
whatever, looking on him as an abject or forlorn
wretch, unworthy of consideration.

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1 Pet. ii. 17.

1 Cor. xiii.

7.

It is indeed a point of charity to see more things
estimable in others than in ourselves; or to be ap-
prehensive of more defects meriting disesteem in
ourselves than in others; and consequently in our
opinion to prefer others before us, according to those
apostolical precepts, *Be kindly affected one toward*
another with brotherly love, in honour preferring
one another. In lowliness of mind let each esteem
other better than themselves. Be subject one to
another.

Rom. xii.
10.

Phil. ii. 3.

1 Pet. v. 5.

II. Loving our neighbour doth imply a sincere
and earnest desire of his welfare, and good of all
kinds, in due proportion: for it is a property of love,
that it would have its object most worthy of itself,
and consequently that it should attain the best state
whereof it is capable, and persist firm therein; to be
fair and plump, to flourish and thrive without dimi-
nution or decay; this is plain to experience in re-
spect to any other thing (a horse, a flower, a build-
ing, or any such thing) which we pretend to love:
wherefore charity should dispose us to be thus af-
fected to our neighbour; so that we do not look
upon his condition or affairs with an indifferent eye

SERM. or cold heart, but are much concerned for him, and
XXVII. put forth hearty wishes for his interests: we should wish him adorned with all virtue, and accomplished with all worthy endowments of soul; we should wish him prosperous success in all his designs, and a comfortable satisfaction of his desires; we should wish him with alacrity of mind to reap the fruits of his industry, and to enjoy the best accommodations of his life. Not formally and in compliment, as the mode is, but really and with a cordial sense, upon his undertaking any enterprise, we should wish him good speed; upon any prosperous success of his endeavours, we should bid him joy; wherever he is going, whatever he is doing, we should wish him peace and the presence of God with him: we should tender his health, his safety, his quiet, his reputation, his wealth, his prosperity in all respects; but especially with peculiar ardency we should desire his final welfare, and the happiness of his soul, that being incomparably his chief concern.

Hence readily should we pour forth our prayers, which are the truest expressions of good desire, for the welfare of our neighbour, to him who is able to work and bestow it.

Such was the charity of St. Paul for his country-
 Rom. x. 1. men, signified in those words, *Brethren, my heart's desire and prayer to God for Israel is, that they may be saved*; such was his love to the Philippians, *God is my record, how greatly I long after you all, in the bowels of Jesus Christ: and this I pray, that your love may abound more and more in knowledge, and in all judgment.*

ἡ καρδία
 ἐμὴ.

Phil. i. 8.

2 Cor. xiii.
 9.

Such was St. John's charity to his friend Gaius, to
 3 John 2. whom he said, *Beloved, I wish above all things that*

thou mayest prosper and be in health, even as thy soul prospereth. SERM.
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Such is the charity, which we are enjoined to express toward all men, by *praying for all men*, in conformity to the charity of God, who *will have all men to be saved, and to come to the knowledge of the truth.* 1 Tim. ii. 3.

Such is the charity we are commanded to use toward our enemies, *blessing those who curse us, and praying for those who despitefully use us, and persecute us*; the which was exemplified by our Lord, by St. Stephen, by all the holy apostles. Matt. v. 44.
Luke xxiii.
34.
Acts vii. 60.
1 Cor. iv. 12.

III. Charity doth imply a complacence or delightful satisfaction in the good of our neighbour; this is consequent on the former property, for that joy naturally doth result from events agreeable to our desire: charity hath a good eye, which is not offended or dazzled with the lustre of its neighbour's virtue, or with the splendour of his fortune, but vieweth either of them steadily with pleasure, as a very delightful spectacle; it beholdeth him to prosper and flourish, to grow in wealth and repute, not only without envious repining, but with gladsome content: its property is *to rejoice with them that rejoice*; to partake of their enjoyments, to feast in their pleasures, to triumph in their success. Rom. xii.
15.

As one member doth feel the health and the delight which another immediately doth enjoy; so hath a charitable man a sensible complacence in the welfare and joy of his neighbour. 1 Cor. xii.
26.

His prosperity of any kind, in proportion to its importance, doth please him; but especially his spiritual proficiency and improvement in virtue doth

SERM. yield matter of content; and his good deeds he be-
XXVII. holdeth with abundant satisfaction.

2 Cor. xiii. 9.
Phil. ii. 2.

iv. 1.

1 Thess. iii.

9. ii. 19.

This is that instance of charity which St. Paul so frequently doth express in his Epistles, declaring the extreme joy he did feel in the faith, in the virtue, in the orderly conversation of those brethren to whom he writeth.

This charity possessed St. John, when he said,
3 John 4. *I have no greater joy than to hear that my children walk in truth.*

This is the charity of heaven, which doth even cheer the angels, and doth enhance the bliss of the
Luke xv. 7, 10. *blessed spirits there; of whom it is said, There is joy in heaven over every sinner that repenteth.*

Hence this is the disposition of charitable persons, sincerely to congratulate any good occurrence to their neighbour; they are ready to conspire in rendering thanks and praise to the Author of their welfare, taking the good conferred on their neighbour as a blessing and obligation on themselves; so that they upon such occasions are apt to say with St.

1 Thess. iii. 9. *Paul, What thanks can we render to God for you, for all the joy wherewith we joy for your sakes*

2 Thes. i. 3. *before God? and, We are bound to thank God always for you, brethren, because that your faith groweth exceedingly, and that the charity of every one of you all toward each other abound-*

1 Cor. i. 4, 5. *eth: and, I thank my God always on your behalf,*
(Phil. i. 3.
Rom. i. 8. *for the grace of God which is given you by*
Eph. i. 16. *Jesus Christ, that in every thing ye are enriched*
Col. i. 3. *by him.*
1 Thes. i. 2.)
Eph. v. 20.

It is a precept of St. Paul, *Give thanks always*
ὕπὲρ πάντων; which is translated *for all things*, but

it might as well be rendered *for all persons*, according to that injunction, *I exhort, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men*: not only prayers are to be made, but thanksgivings are to be offered for all men, out of general charity. SERM. XXVII.
1 Tim. ii. 1.

IV. Correspondently, love of our neighbour doth imply condolency and commiseration of the evils befalling him: for what we love, we cannot without displeasure behold lying in a bad condition, sinking into decay, or in danger to perish; so, to a charitable mind, the bad state of any man is a most unpleasant and painful sight.

It is the property of charity to *mourn with those that mourn*; not coldly, but passionately, (for Κλαίειν.
Rom. xii.
15. it is *to weep with those that weep*,) resenting every man's case with an affection suitable thereto, and as he doth himself resent it.

Is any man fallen into disgrace? charity doth hold down its head, is abashed and out of countenance, partaking of his shame: is any man disappointed of his hopes or endeavours? charity crieth out *alas*, as if it were itself defeated: is any man afflicted with pain or sickness? charity looketh sadly, it sigheth and groaneth, it fainteth and languisheth with him: is any man pinched with hard want? charity if it cannot succour, it will condole: doth ill news arrive? charity doth hear it with an unwilling ear and a sad heart, although not particularly concerned in it. The sight of a wreck at sea, of a field spread with carcasses, of a country desolated, of houses burnt and cities ruined, and of the like calamities incident to mankind, would touch the bowels of any man; but the very report of them would affect the heart of

SERM. XXVII. **charity.** It doth not suffer a man with comfort or ease to enjoy the accommodations of his own state, while others before him are in distress : it cannot be merry while any man in presence is sorrowful : it cannot seem happy while its neighbour doth appear miserable : it hath a share in all the afflictions which it doth behold or hear of, according to that instance in St. Paul of the Philippians, *Ye have done well, that ye did communicate with (or partake in) my afflictions*; and according to that precept, *Remember those which are in bonds, as bound with them.*

Συγκατα-
νεύντες.

Heb. xiii. 3.

Job xxx.
25.

Such was the charity of Job ; *Did not I weep for him that was in trouble ? was not my soul grieved for the poor ?*

Such was the charity of the Psalmist, even toward his ingrateful enemies ; *They, saith he, rewarded me evil for good to the spoiling of my soul ; but as for me, when they were sick, my clothing was sackcloth, I humbled my soul with fasting. I behaved myself as though it had been my friend or my brother ; I bowed down heavily as one that mourneth for his mother.*

Psal. xxxv.
12, 13, 14.

Such was the charity of St. Paul ; *Who is weak, said he, and I am not weak ? who is offended, and I burn not ?* with fervent compassion.

Such was the charity of our Saviour ; which so reigned in his heart, that no passion is so often attributed to him as this of pity, it being expressed to be the motive of his great works. *Jesus, saith St. Matthew, went forth, and saw a great multitude,*

Mat. xiv. 14.

Σπλαγχνί-
ζομαι.

Matt. xv.

32 xx. 34.

καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, and was moved (in his bowels) with compassion toward them, and he healed their sick : and, I have compassion on the multitude, because they have nothing to eat : and I will

not send them away fasting, lest they faint in the way: and, Jesus had compassion on them, and touched their eyes: and, Jesus, moved with compassion, put forth his hand and touched him, (the leper,) and saith unto him, I will; be thou clean: and, When the Lord saw her, (the widow of Naim, whose son was carried out,) he had compassion on her: and, He beheld the city, and wept over it, considering the miseries impendent on it, as a just punishment of their outrageous injuries against himself; and when the two good sisters did bewail their brother Lazarus, He groaned in spirit, and was troubled; and wept with them: whence the Jews did collect, Behold how he loved him!

SERM.
XXVII.
Mark i. 41.
Luk. vii. 13.
Luke xix.
John xi.
33, 35, 36.

Thus any calamity or misfortune befalling his neighbour doth raise distasteful regret and commiseration in a charitable soul; but especially moral evils (which indeed are the great evils, in comparison whereto nothing else is evil) do work that effect: to see men dishonour and wrong their Maker, to provoke his anger, and incur his disfavour; to see men abuse their reason, and disgrace their nature; to see men endamage their spiritual estate, to endanger the loss of their souls, to discost from their happiness, and run into eternal ruin, by distemper of mind and an inordinate conversation; this is most afflictive to a man endued with any good degree of charity. Could one see a man sprawling on the ground, weltering in his blood, with gaping wounds, gasping for breath, without compassion? And seeing the condition of him that lieth groveling in sin, weltering in guilt, wounded with bitter remorse and pangs of conscience, nearly obnoxious to eternal death, is far worse and more deplorable; how can it but touch

SERM. the heart of a charitable man, and stir his bowels
 XXVII. with compassionate anguish ?

Such was the excellent charity of the holy Psalm-
 Psalm cxix. ist, signified in those ejaculations, *I beheld the trans-*
 158. *gressors, and was grieved ; because they kept not*
 cxix. 136. *thy word : and, Rivers of waters run down mine*
eyes, because men keep not thy law.

Such was the charity of St. Paul toward his in-
 credulous and obdurate countrymen, (notwithstand-
 ing their hatred and ill treatment of himself,) the
 Rom. ix. which he so earnestly did aver in those words, *I say*
 1, 2. *the truth, I lie not, my conscience also bearing me*
witness in the Holy Ghost, that I have great heavi-
ness and continual sorrow in my heart for them.

Such was the charity of our Lord, which disposed
 him as to a continual sense of men's evils, so upon
 particular occasions to grieve at their sins and spi-
 ritual wants ; as when the Pharisees maligned him
 for his doing good, he, it is said, did συλλυπεῖσθαι,
 Mark iii. 5. *grieve* (or condole) *for the hardness of their heart ;*
 Mat. ix. 36. *and, When he saw the multitudes, he was moved*
with compassion on them, because they fainted, and
were scattered abroad as sheep having no shep-
 Luke xix. *herd : and when he wept over Jerusalem, because*
 41. *it did not know in its day the things which be-*
longed to its peace, (either temporal, or eternal.)

This is that charity, which God himself in a wonder-
 ful and incomprehensible manner doth exemplify to
 us : for he is *the Father of pities ;* πολύσπλαγχνος, *full*
 James v. 11. *of bowels ; his bowels are troubled, and do sound,*
 Luke i. 78. *when he is (for upholding justice, or reclaiming sin-*
 Jer. xxxi. 20. *ners) constrained to inflict punishment ; of him it is*
 Isa. lxiii. 15. *said, that his soul was grieved for the misery of*
 Jud. x. 16. *Israel ; and that he was afflicted in all the afflic-*
 (ὠλύγῳ 9η.
 LXX.)
 Isa. lxiii. 9.
 (Hos. xi. 8.)

tions of his people. So incredible miracles doth infinite charity work in God, that the impassible God in a manner should suffer with us, that happiness itself should partake in our misery; that grief should spring up in the fountain of joy. How this can be, we thoroughly cannot well apprehend; but surely those expresses are used in condescension to signify the greatly charitable benignity of God, and to shew us our duty, that *we should be merciful as our heavenly Father is merciful*, sympathizing with the miseries and sorrows of our brethren.

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XXVII.

Luke vi. 36.
Eph. v. 1.
(Luke xvi.
20.)

This is that duty which is so frequently inculcated; when we are charged to *put on bowels of pity*, to be *εὐσπλαγχνοι*, *tender-hearted*, to be *συμπαθεῖς*, *compassionate* one toward another.

Col. iii. 12.
Phil. ii. 1.
Eph. iv. 32.
1 Pet. iii. 8.

Hence it is, that good men in this world cannot live in any briskness of mirth or height of jollity, their own enjoyments being tempered by the discontents of others; the continual obvious spectacles of sorrow and of sin damping their pleasures, and quashing excessive transports of joy: for who could much enjoy himself in an hospital, in a prison, in a charnel?

V. It is generally a property of love to appropriate its object; in apprehension and affection embracing it, possessing it, enjoying it as its own: so charity doth make our neighbour to be ours, engaging us to tender his case and his concerns as our own; so that we shall exercise about them the same affections of soul, (the same desires, the same hopes and fears, the same joys and sorrows,) as about our own nearest and most peculiar interest; so that his danger will affright us, and in his security we shall find repose; his profit is gain, and his losses are damages to us; we do rise

SERM. by his preferment, and sink down by his fall; his
 XXVII. good speed is a satisfaction, and his disappointment
 a cross to us; his enjoyments afford pleasure, and
 his sufferings bring pain to us.

So charity doth enlarge our minds beyond private
 considerations, conferring on them an universal in-
 terest, and reducing all the world within the verge
 of their affectionate care; so that a man's self is a
 very small and inconsiderable portion of his regard:
 1 Cor. xiii. 5. whence charity is said not to *seek its own things*,
 x. 24. and we are commanded not to *look on our own*
 Phil. ii. 4. *things*; for that the regard which charity beareth to
 its own interest, in comparison to that which it bear-
 eth toward the concerns of others, hath the same
 proportion as one man hath to all men; being there-
 fore exceedingly small, and as it were none at all.

*This, saith St. Chrysostom, is the canon of most
 perfect Christianity, this is an exact boundary,
 this is the highest top of it, to seek things profit-
 Phil. iv. 16. able to the public^a: and according to this rule cha-
 rity doth walk, it prescribeth that compass to itself,
 it aspireth to that pitch; it disposeth to act as St.
 1 Cor. x. 33. Paul did, I please all men in all things, not seeking
 mine own profit, but the profit of many, that they
 may be saved.*

VI. It is a property of love to affect union, or the
 greatest approximation that can be to its object. As
 hatred doth set things at distance, making them to
 shun or chase away one another; so love doth attract
 things, doth combine them, doth hold them fast to-
 gether; every one would be embracing and enjoying

^a Τοῦτο κανὼν χριστιανισμοῦ τοῦ πλειοτάτου, τοῦτο ὅρος ἡκριβωμένος, αὕτη
 ἡ κορυφὴ ἢ ἀνωτάτω, τὸ τὰ κοινῇ συμφέροντα ζητεῖν. Chrys. in 1 Cor.
 Orat. xxv.

what he loveth in the manner whereof it is capable : SERM. XXVII.
 so doth charity dispose a man to conjunction with
 others ; it soon will breed acquaintance, kind con-
 versation, and amicable correspondence with our
 neighbour.

It would be a stranger to no man, to whom by its
 intercourse it may yield any benefit or comfort.

Its arms are always open, and its bosom free to
 receive all, who do not reject or decline its amity.

It is most frankly accessible, most affable, most
 tractable, most sociable, most apt to interchange
 good offices ; most ready to oblige others, and willing
 to be obliged by them.

It avoideth that unreasonable suspiciousness and
 diffidence, that timorous shyness, that crafty reserv-
 edness, that supercilious morosity, that fastidious
 sullenness, and the like untoward dispositions, which
 keep men in estrangement, stifling good inclinations
 to familiarity and friendship.

VII. It is a property of love to desire a reciprocal Spes mutue
charitatis.
Sen. Ep. ix.
 affection ; for that is the surest possession and firm-
 est union, which is grounded upon voluntarily con-
 spiring in affection ; and if we do value any person,
 we cannot but prize his good-will and esteem.

Charity is the mother of friendship, not only as
 inclining us to love others, but as attracting others
 to love us ; disposing us to affect their amity, and by
 obliging means to procure it.

Hence is that evangelical precept so often enjoined
 to us, of *pursuing peace with all men*, importing Heb. xii. 14.
2 Tim. ii. 22.
Rom. xii.
18.
 that we should desire and seek by all fair means the
 good-will of men, without which peace from them
 cannot subsist ; for if they do not love us, they will
 be infesting us with unkind words or deeds.

SERM. XXVII. VIII. Hence also charity disposeth to please our neighbour, not only by inoffensive but by obliging demeanour; by a ready complaisance and compliance with his fashion, with his humour, with his desire in matters lawful, or in a way consistent with duty and discretion.

Rom. xv. 2. Such charity St. Paul did prescribe; *Let every one please his neighbour, for his good to edification*: such he practised himself, *Even as I please all men in all things, not seeking mine own profit; and, I have made myself a servant to all, that I might gain the more.*

Rom. xv. 3. Such was the charity of our Lord, for *even*
John ii. 2. *Christ pleased not himself*: he indeed did stoop to converse with sorry men in their way, he came when he was invited, he accepted their entertainment, he from the frankness of his conversation with all sorts of persons did undergo the reproach of being a *winebibber, a friend of publicans and sinners.*

Mat. xi. 19.
Luk. vii. 34.

It is the genius and complexion of charity to affect nothing uncouth or singular in matters of indifferent nature; to be candid, not rigid in opinion; to be pliable, not stiff in humour; to be smooth and gentle, not rugged and peevish in behaviour.

It doth indeed not flatter, not soothe, not humour any man in bad things, or in things very absurd and foolish; it would rather choose to displease and cross him, than to abuse, to delude, to wrong, or hurt him; but excepting such cases, it gladly pleaseth all men, denying its own will and conceit to satisfy the pleasure and fancy of others; practising that which St. Peter enjoined in that precept, *Be of one mind, be compassionate, love as brethren, be piti-*

ful, be courteous^b; or as St. Paul might intend, when he bid us, χαρίζεσθαι ἀλλήλοις, to gratify, to indulge one another.

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Eph. iv. 32.
Col. iii. 13.

IX. Love of our neighbour doth imply readiness upon all occasions do do him good, to promote and advance his benefit in all kinds.

It doth not rest in good opinions of mind, and good affections of heart, but from those roots doth put forth abundant fruits of real beneficence; it will not be satisfied with faint desires or sluggish wishes, but will be up and doing what it can for its neighbour.

Love is a busy and active, a vigorous and sprightly, a courageous and industrious disposition of soul; which will prompt a man, and push him forward to undertake or undergo any thing, to endure pains, to encounter dangers, to surmount difficulties for the good of its object.

Love is
strong as
death.
Cant. viii.
6.

Such is true charity; it will dispose us *to love*, as St. John prescribeth, ἔργῳ καὶ ἀληθείᾳ, *in work and in truth*: not only in mental desire, but in effectual performance; not only in verbal pretence, but in real effect.

1 John iii.
8.
James ii.
16.

Hence charity will render a man a general benefactor, in all matters, upon all occasions; affording to his neighbour all kinds of assistance and relief, according to his neighbour's need, and his own ability: it will make him a bountiful dispenser of his goods to the poor, a comforter of the afflicted, a visitor of the sick, an instructor of the ignorant, an adviser of the doubtful, a protector of the oppressed, a hospitable entertainer of strangers, a reconciler of differences, an intercessor for offenders, an advocate

Ἀντιλαμβάνεσθαι τῶν ἀσθενούντων.
Acts xx. 35.
Ἀντίχρισθαι τῶν ἀσθενῶν.
1 Thess. v. 14.
Παραμυθεῖσθαι τοὺς ἐλπιζομένους.
1 Thess. v. 14.
Job xxix. 17. xxxi. 32.

^b Ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοι, φιλόφρονες. 1 Pet. iii. 8.

SERM. of those who need defence, a succourer of all that
XXVII. want help.

Job xxix.
12.

The practice of Job describeth its nature; *I, saith he, delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame: I was a father to the poor, and the cause which I knew not I searched out: and I brake the jaws of the wicked, and plucked the spoil out of his teeth. If I have held the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering. The stranger did not lodge in the street; but I opened my doors to the traveller.*

Job xxxi.
16.

Job xxxi.
32.

Such is a charitable man; the sun is not more liberal of his light and warmth, than he is of beneficial influence.

He doth not spare his substance, being *rich in good works, ready to distribute, willing to communicate*: and where his estate faileth, yet the contribution of his endeavour will not be wanting; he will be ready to draw and press others to beneficence; so doing good not only according to his power, but in a manner beyond it, making the ability of others to supply his own weakness, and being liberal with their wealth. The description of

Corn. Nep.
in Cimone.

Cimon is a good character of a charitable man, *Nulli fides ejus, nulli opera, nulli res familiaris defuit.*

Thus may the poorest men be great benefac-

tors: so the poor apostles, who *had nothing*, yet *did enrich many*; not only in spiritual treasure, but taking care for supply of the poor, by their precepts and moving exhortations: and he that *had not where to lay his head*, was the most bountiful person that ever was; *for our sake he became poor, that we by his poverty might be made rich.*

SERM.
XXVII.

(1 Cor. iv.
11.)
2 Cor. vi. 10.
ὡς πτωχοί,
πολλοὺς δὲ
πλουτίζον-
τες.
2 Cor. viii. 9.

In all kinds charity disposeth to further our neighbour's good, but especially in the concerns of his soul; the which as incomparably they do surpass all others, so it is the truest and noblest charity to promote them.

It will incline us *to draw forth our soul to the hungry, and to satisfy the afflicted soul; to bring the poor that are cast out to our house; to cover the naked, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke; to supply any corporal indigency, to relieve any temporal distress: but especially it will induce to make provision for the soul, to relieve the spiritual needs of our neighbour; by affording him good instruction, and taking care that he be informed in his duty, or conducted in his way to happiness; by admonition and exhortation quickening, encouraging, provoking, spurring him to good works; by resolving him in his doubts, and comforting him in his troubles of conscience; (lifting up the hands which hang down and the feeble knees;) by seasonable and prudent reproof: by all ways serving to convert him from the error of his way; and so saving a soul from death, and hiding a multitude of sins; which is the proper work of charity; for charity, saith St. Peter, covereth a multitude of sins.*

Isa. lviii. 7
— 10.
Ezek. xviii.
16.

Εἰς παρακιν-
εῖν καλῶν
ἔργων.
Heb. x. 24.
Ἀνορθώ-
σαι τι.
Heb. xii. 12.
1 Thess. v.
14.
Jam. v. 20.
1 Pet. iv. 8.
Prov. x. 12.

SERM. XXVII. This was the charity of our Saviour: *He went about doing good*, healing the bodily infirmities,

(*every sickness and every disease among the people*,) satisfying their bodily necessities, comforting them in their worldly distresses, so far as to perform great miracles for those purposes; (curing inveterate maladies, restoring limbs and senses, raising the dead, multiplying loaves and fishes :) but his charity was chiefly exercised in spiritual beneficence; in purveying sustenance and comfort for their souls, in feeding their minds by wholesome instruction, in curing their spiritual distempers, in correcting their ignorances and errors, in exciting them to duty by powerful advices and exhortations, in supporting them by heavenly consolations against temptations and troubles.

Thus also did the charity of the holy apostles principally exert itself: they did not neglect affording relief to the outward needs of men; they did take care by earnest intercession and exhortation for support of the poor; but especially they did labour to promote the spiritual benefit of men: for this they did undertake so many cares, and toils, and travels; for this they did undergo so many hardships, so many hazards, so many difficulties and troubles; *Therefore, said St. Paul, I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*

- X. This indeed is a property of charity, to make a man deny himself, to neglect his own interest, yea to despise all selfish regards for the benefit of his neighbour: to him that is inspired with charity, his own good is not good, when it standeth in competition with the more considerable good of another;

nothing is so dear to him, which he gladly will not part with upon such considerations. SERM.
XXVII.

Liberty is a precious thing, which every man gladly would enjoy: yet how little did St. Paul's charity regard it! how absolutely did he abandon it for his neighbour's good! *Though*, said he, *I am free from all men, yet I have made myself servant* Πᾶσιν ἑμαυ-
τὸν ἰδούλωσα.
1 Cor. ix. (or have enslaved myself) *unto all, that I might gain the more*: and he did express much satisfaction in the bonds which he bare for the good of his brethren. *I Paul*, saith he, *the prisoner of Jesus Christ for you Gentiles;—I suffer trouble as an evil-doer, even unto bonds;—endure all things for the elects' sake.* Phil. i. 12.
Eph. iii.
1—13.
2 Tim. ii.
9, 10.

Every man loveth his own humour, and would please himself: but the charity of St. Paul did rather choose *to please all men; making him all things to all men, that by all means he might save some*: 1 Cor. ix.
33.
1 Cor. x. and the rule he commended to others, and imposed on himself, was this; *We that are strong ought to bear the infirmities of the weak, and not to please ourselves.* 22.
Rom. xv. 1.

Profit is the common mark of men's designs and endeavours; but charity often doth not aim thereat, but waveth it for its neighbour's advantage: for *μὴ σκοπεῖτε*, *Aim not every man at his own things, but every man also at the things of others*, is St. Paul's rule; and, *Not to seek his own profit, but the profit of many, that they might be saved*, was his practice. 1 Cor. x.
24.

To suffer is grievous to human nature, and every man would shun it; but charity not only doth support it, but joyeth in it, when it conduceth to its neighbour's advantage; *I rejoice*, said that charitable apostle, *in my sufferings for you.* Col. i. 24.
2 Cor. i. 4,
6. vii. 4.

SERM. XXVII. Ease is a thing generally desirable and acceptable ; but charity doth part with it, embracing labour, watchings, travels, and troubles for its neighbour's good : upon this account did the holy apostles undertake *abundant labours*, as St. Paul telleth us ;
1 Thess. ii. 9. and *to this end*, saith he, *do I labour, striving according to his working, which worketh in me mightily* : to what end ? *that we may present every man perfect in Christ Jesus* : this is that *κόπος ἀγάμνης*, that *labour of love*, which they did commend in others, and so notably themselves exercise.
2 Thess. iii. 8. Life of all things is held most precious and dear ; yet *this* charity upon urgent occasions will expose, will sacrifice for its neighbour's good : *This*, our Lord telleth us, *is the greatest love that any man can express to his friend* ; and the highest instance that ever was of charity was herein shewed ; the imitation whereof St. John doth not doubt to commend to us : *In this*, saith he, *have we known the love of God, because he hath laid down his life for us ; and we ought to lay down our life for the brethren* : and St. Paul, *Walk in love, even as Christ loved us, and gave himself for us an offering and sacrifice to God* : the which precept he backed with his own example ; *I*, saith he, *very gladly will spend and be spent for your souls* ; and, *If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all* ; and, *Being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.*
2 Cor. xii. 15.
Phil. ii. 17.
1 Thess. ii. 8.

Reputation to some is more dear than life, and it is worse than death to be held a malefactor, to be loaded with odious reproaches, to have an infamous

character; yet charity will engage men hereto, will- SERM.
ingly to sustain the most grievous obloquy and dis- XXVII.
grace: for this the same heroical apostles did pass
through *honour and dishonour, through evil re- 2 Cor. vi. 8.*
port and good report, as deceivers, and yet true:—
for this they *were made a spectacle to the world, 1 Cor. iv. 9,*
as fools, as weak, as despicable;—were reviled, de- 10, 13.
famed, made as the filth of the world, and offscour-
ing of all things. For this St. Paul was content to
suffer, ὡς κακοῦργος, as a malefactor. So there was 2 Tim. ii. 9.
nothing which charity will not deny itself and lose
for the good of its neighbour.

XI. It is a property of love not to stand upon distinctions and nice respects; but to be condescensive, and willing to perform the meanest offices, needful or useful for the good of its friend.

He that truly loveth is a voluntary servant, and gladly will stoop to any employment, for which the need or considerable benefit of him whom he loveth doth call.

So the greatest souls, and the most glorious beings, the which are most endued with charity, by it are disposed with greatest readiness to serve their inferiors.

This made St. Paul constitute himself *a servant 1 Cor. ix.*
(we might render it a slave) *of all men, absolutely 19.*
devoted to the promoting their interests with his
utmost labour and diligence; undertaking toilsome
drudgeries, running about upon errands for them.

This maketh the blessed and glorious angels (the Psal. xci.
principalities and powers above) vouchsafe to wait on 11. xxxiv.
men, to be the guards of all good men, to be min- 7.
istering spirits, *sent out to minister for them who* Heb. i. 7,
shall inherit salvation: not only obedience to God 14.

SERM. enforceth them, but charity disposeth them gladly to
 XXVII. serve us, who are so much their inferiors; the same

Luke xv. 7, charity, which produceth joy in them at the conver-
 10. sion of a sinner.

ἵνα πῶς τῶν
 ἀγγέλων.

This made the Son of God to descend from heaven,
 John xvii. and lay aside that *glory which he had with God*
 5. *before the world was*; this made him who was so

2 Cor. viii. *rich to become poor, that we by his poverty might be*

9. *enriched*; this made him *converse* and demean him-

27. self among his servants, *as he that ministered*; this

Matt. xx. made him to wash his disciples' feet, thereby de-

28. signing instructively to exemplify the duty and na-

John xiii. ture of charity; for *If, said he, I, your Lord and*
 14. *Master, have washed your feet, then ye also ought*

to wash one another's feet. For I have given you
an example, that ye should do as I have done to you.

Isa. lvii. 15. This maketh God himself (*the high and lofty One*
that inhabiteth eternity) to condescend so far, as to
 be continually employed in carefully watching over,
 in providing for, in protecting and assisting us vile

Ps. cxiii. 6. and wretched *worms*; for though *he dwelleth on*

(Ps. viii. 4. *high, yet humbleth he himself to behold the things*

cxliv. 3. *that are in heaven and earth.* This maketh him with

so much pain and patience to support our infirmities,

to bear with our offences, to wait for our conversion;

Isa. xliii. according to that protestation in the Prophet, *Thou*
 24. *hast made me to serve with thy sins, thou hast*

wearied me with thine iniquities.

In conformity to this wonderful practice, whose
 actions are the best rules and patterns of our deport-
 ment, charity should dispose us, according to St.
 Gal. v. 13. Paul's practice, *by love to serve one another.*

Indeed it will not suffer any man to look down on
 another with supercilious contempt or neglect, as if

he were unworthy or beneath our regard. It will SERM. XXVII. incline superiors to look on their inferiors, (their subjects, their servants, their meanest and poorest neighbours,) not as beasts or as slaves, but as Job xxxi. 13, 14, 15. men, as brethren; as descending from the same stock, as partakers of the common nature and reason; as those *who have obtained the like precious faith*; as heirs of the same precious promises and glorious hopes; as their equals in the best things, and in all considerable advantages; equals in God's Eph. vi. 9. Col. iv. 1. Matt. xxiii. sight, and according to our Lord's intent, when he said, *One is your Master, even Christ, and all ye⁹ are brethren*; according to St. Paul's exhortation to Philemon, that he would receive Onesimus, *not now as a servant, but above a servant, a brother beloved in the Lord.* Philem. 16.

Accordingly charity will dispose men of rank in their behaviour to be condescensive, lowly, meek, courteous, obliging and helpful to those, who in human eye or in worldly state are most below them; remembering that ordinance of our Lord, charged on all his disciples, and enforced by his own pattern, *He that is greatest among you let him be your servant.* Matt. xxiii. 11. Luke xxii. 27.

Love indeed is the great leveller, which in a manner setteth all things on even ground, and reduceth to a just poise; which bringeth down heaven to earth, and raiseth up earth to heaven; which inclineth the highest to wait upon the lowest; which engageth the strength of the mightiest to help the weakest, and the wealth of the richest to supply the poorest, *ὅπως γένηται ἰσότης*, that *there may be an equality*; that no where there may be an useless abundance, or a helpless indigence. 2 Cor. viii. 14.

SERM. XXVII. XII. Charity doth regulate our dealing, our deportment, our conversation toward our neighbour, implying good usage and fair treatment of him on all occasions ; for no man doth handle that which he loveth rudely or roughly, so as to endanger the loss, the detriment, the hurt or offence thereof.

Wherefore the language of charity is soft and sweet, not wounding the heart, nor grating on the ear of any with whom a man converseth ; like the language of which the Wise Man saith, *The words of the pure are pleasant words* ;—such as are *sweet to the soul, and health to the bones* : and, *The words of a wise man's mouth are gracious* ; such as our Lord's were, *λόγοι χάριτος, words of grace* ; such as the apostle speaketh of, *Let your speech be always ἐν χάριτι, with grace*—such as may *give grace to the hearers* ; being entertained, not with aversation, but with favourable acceptance.

Prov. xv. 26.
Prov. xvi. 24.
Eccles. x. 12.
Luke iv. 22.
Col. iv. 6.
ἵνα δὲ χάρις τοῖς ἀκού-
ουσι.
Eph. iv. 29.

Its carriage is gentle, courteous, benign ; bearing in it marks of affection and kind respect.

Its dealing is equal, moderate, fair, yielding no occasion of disgust or complaint ; not catching at, or taking advantages, not meting hard measure.

It doth not foster any bad passion or humour, which may embitter or sour conversation, so that it rendereth a man continually good company.

If a man be harsh or surly in his discourse, rugged or rude in his demeanour, hard and rigorous in his dealing, it is a certain argument of his defect in charity : for that calmeth and sweeteneth the mind ; it quasheth keen, fierce, and boisterous passions ; it discardeth those conceits, and those humours, from whence such practice doth issue.

1 Cor. xiii. 5. *Charity*, saith St. Paul, *οὐκ ἀσχημονεῖ, beaveth not*

itself unhandsomely; is not untoward, unseemly, SERM
XXVII.
uncivil, or clownish in word, or in carriage, or in deed: it is in truth the most civilizing and most polishing disposition that can be; nothing doth render a man so completely genteel; not in an affected or artificial way, (consisting in certain postures or motions of body; (dopping, cringing, &c.) in forms of expression, or modish addresses, which men learn like parrots, and vent by rote, usually not meaning any thing by them, often with them disguising fraud and rancour,) but in a real and natural manner, suggested by good judgment and hearty affection.

A charitable man may perhaps not be guilty of courtship, or may be unpractised in the modes of address; but he will not be deficient in the substance of paying every man proper and due respect: this indeed is true courtesy, grounded on reason, and proceeding from the heart; which therefore is far more genuine, more solid, more steady, than that which is built on fashion and issueth from affectation; the which indeed only doth ape or counterfeit the deportment of charity: for what a charitable man truly is, that a gallant would seem to be.

Such are the properties of charity.

There be also further many particular acts, which have a very close alliance to it, (being ever coherent with it, or springing from it,) which are recommended to us by precepts in the holy scripture; the which it will be convenient to mention.

1. It is a proper act of charity to forbear anger upon provocation, or to repress its motions; to resent injuries and discourtesies either not at all, or very calmly and mildly: for,

Charity οὐ παροξύνεται, *is not easily provoked.*

1 Cor. xiii. 5.

SERM. Charity μακροθυμεῖ, *suffereth long and is kind.*

XXVII. Charity πάντα ὑπομένει, *doth endure all things.*

1 Cor. xiii. 4.
Verse 7.

Anger is a violent insurrection of the mind against a person, but love is not apt to rise up in opposition against any; anger is an intemperate heat, love hath a pure warmth quite of another nature; as natural heat is from a fever; or as the heat of the sun from that of a culinary fire, which putteth that out as the sun-beams do extinguish a culinary fire: anger hath an ὄρεξις ἀμύνης, *an appetite of revenge*, or doing mischief to the object of it; but love is innocent *and worketh no evil.*

Rom. xiii.
10.

Love disposeth, if our neighbour doth misbehave himself toward us, (by wrongful usage, or unkind carriage,) to be sorry for him, and to pity him; which are passions contrary to anger, and slaking the violences of it.

Cant. viii.
7.

It is said in the Canticles, *Many waters cannot quench love, neither can the floods drown it*: charity would hold out against many neglects, many provocations.

Ἀνίστασθαι
ἀλλήλων ἐν
ἀγάπῃ

Eph. iv. 1,
2.

Eph. iv. 31.
1 Thess. v.

14.

μακροθυ.

Col. iii. 8.

*Jam. i. 19.

Hence the precepts; *Walk with all lowliness and meekness, with long-suffering, forbearing one another in love: Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: Put off anger, wrath, malice, &c.* ^a *Be slow to wrath.*

2. It is a proper act of charity to remit offences, suppressing all designs of revenge, and not retaining any grudge: for,

1 Cor. xiii.
7.

Prov. x. 12.

1 Pet. iv. 8.

Jam. v. 20.

Charity πάντα στέγει, doth cover all things; and in this sense doth *hide a multitude of sins*: all dispositions, all intents to do harm are inconsistent with it, are quite repugnant to it.

Hence those precepts ; *Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye : Be ye kind one to another, tender-hearted, forgiving one another ; even as God for Christ's sake hath forgiven you : See that none render evil for evil, but ever follow that which is good both among yourselves and to all men :* and many the like precepts occur in the gospels, the apostolical writings ; yea even in the Old Testament, wherein charity did not run in so high a strain.

SERM.
XXVII.

Col. iii. 12,
13.

μωμην.

Eph. iv. 32.

1 Thess. v.
15.

1 Pet. iii. 9.

Rom. xii.

17.

Matt. vi.

14. v. 44.

Prov. xx.

22.

xxv. 21.

3. It is a duty coherent with charity, to maintain concord and peace ; to abstain from contention and strife, together with the sources of them, pride, envy, emulation, malice.

We are commanded to be *σύμψυχοι*, and *ὁμόφρονες*, *of one soul, of one mind*, (like the multitude of believers in the Acts, who had one heart and one soul ;) that we should *keep the unity of the Spirit in the bond of peace ;* that we should be *of one accord, of one mind, standing fast in one spirit, with one mind ;* that we should *all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind, and in the same judgment ;* that there be no factions, or schisms in the body ; that all dissensions, all clamours, all murmurings, all emulations should be abandoned and put away from us ; that we should *pursue and maintain peace with all men :* obedience to which commands can only be the result of charity, esteeming the person and judgment of our neighbour ; desiring

Phil. ii. 2.

1 Pet. iii. 8.

Acts iv. 32.

Eph. iv. 3.

Phil. ii. 2.

i. 27.

1 Cor. i. 10.

2 Cor. xiii.

11.

Rom. xv.

5, 6. xii.

16.

Phil. iii. 16.

1 Cor. xii.

25. xi. 18.

i. 11. iii. 3.

2 Cor. xii.

20.

Phil. ii. 14.

Heb. xii.

14.

Rom. xii. 18.

2 Tim. ii.

22.

Jam. iv. 1.

1 Cor. iii. 3.

Gal. v. 20.

SERM. his good-will, tendering his good ; curbing those
XXVII. fleshly lusts, and those fierce passions, from the pre-
dominancy whereof discords and strifes do spring.

4. Another charitable practice is, being candid in opinion, and mild in censure, about our neighbour and his actions ; having a good conceit of his person, and representing him to ourselves under the best character we can ; making the most favourable construction of his words, and the fairest interpretation of his designs.

Charity disposeth us to entertain a good opinion of our neighbour ; for desiring his good we shall be concerned for him, and prejudiced, as it were, on his side ; being unwilling to discover any blemish in him to our own disappointment and regret.

Love cannot subsist without esteem ; and it would not willingly by destroying that lose its own subsistence.

Love would preserve any good of its friend, and therefore his reputation ; which is a good in itself precious, and ever very dear to him.

Love would bestow any good, and therefore its esteem ; which is a considerable good.

Harsh censure is a very rude kind of treatment, grievously vexing a man, and really hurting him ; charity therefore will not be guilty of it.

It disposeth rather to oversee and connive at faults, than to find them, or to pore on them ; rather to hide and smother, than to disclose or divulge them ; rather to extenuate and excuse, than to exaggerate or aggravate them.

Are words capable of a good sense ? charity will expound them thereto : may an action be imputed to any good intent ? charity will ever refer it thither :

doth a fault admit any plea, apology, or diminution? **SERM.**
 charity will be sure to allege it: may a quality admit **XXVII.**
 a good name? charity will call it thereby.

It doth not λογίζεσθαι κακόν, *impute evil*, or put it to **1 Cor. xiii.**
 any man's account, beyond absolute necessity. **5.**

It *hopeth all things*, and *believeth all things*; **1 Cor. xiii.**
 hopeth and believeth all things for the best, in favour **7.**
 to its neighbour, concerning his intentions and actions
 liable to doubt.

It banisheth *all evil surmises*; it rejecteth all ill **1 Tim. vi. 4.**
 stories, malicious insinuations, perverse glosses and
 descants.

5. Another charitable practice is, to comport with
 the infirmities of our neighbour; according to that
 rule of St. Paul, *We that are strong ought to bear* **Ἀντίχρισθαι**
the infirmities of the weak, and not to please our- **ἀσθενῶν.**
selves; and that precept, *Bear one another's bur-* **Acts xx. 35.**
dens, and so fulfil the law of Christ. **1 Thess. v.**
14.
Rom. xv. 1.
Gal. vi. 2.

Is a man wiser than his neighbour, or in any case
 freer of defects? charity will dispose to use that ad-
 vantage so as not to condemn him, or insult over
 him; but to instruct him, to help him, to comfort
 him.

As we deal with children, allowing to the infirm-
 ities of their age, bearing their ignorance, froward-
 ness, untoward humours, without distasting them;
 so should we with our brethren who labour under
 any weakness of mind or humour.

6. It is an act of charity to abstain from offending,
 or scandalizing our brethren; by doing any thing,
 which either may occasion him to commit sin, or
 disaffect him to religion, or discourage him in the
 practice of duty, (that which St. Paul calleth to

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SERM. ^a*defile* and *smite his weak conscience,*) or which any-
XXVII. wise may discompose, vex, and *grieve* him: for, *If thy*
^aΜαλύνεται. *brother be grieved with thy meat, now walkest thou*
1 Cor. x. 7. *not charitably.*
Τύπτουσι
τὴν συνείδη-

σιν ἀσθενεῖσαν. 1 Cor. viii. 12. Rom. xiv. 15. Οὐκίτι κατὰ ἀγάπην περιπατεῖς. 1 Cor. x.
32. viii. 13. Rom. xiv. 21.

S E R M O N XXVIII.

MOTIVES AND ARGUMENTS TO CHARITY.

HEB. x. 24.

Let us consider one another to provoke unto love and to good works.

THAT which is here recommended by the apostle, **SERM. XXVIII.** as the common duty of Christians toward each other, upon emergent occasions, with zeal and care to provoke one another to the practice of charity and beneficence, may well be conceived the special duty of those, whose office it is to instruct and guide others, when opportunity is afforded: with that obligation I shall now comply, by representing divers considerations serving to excite and encourage us to that practice: this (without premising any description or explication of the duty; the nature, special acts, and properties whereof I have already declared) I shall immediately undertake.

I. First then, I desire you to remember and consider that you are men, and as such obliged to this duty, as being very agreeable to human nature; the which, not being corrupted or distempered by ill use, doth incline to it, doth call for it, doth like and approve it, doth find satisfaction and delight therein.

St. Paul chargeth us to be εἰς ἀλλήλους φιλόστοργοι, **Rom. xii. 10.**

SERM. or *to have a natural affection one toward another* :
 XXVIII. that supposeth a *στοργή* inbred to men, which should be roused up, improved, and exercised. Such an one indeed there is, which, although often raked up and smothered in the common attendances on the providing for our needs, and prosecuting our affairs, will upon occasion more or less break forth and discover itself.

That the constitution and frame of our nature disposeth to it, we cannot but feel, when our bowels are touched with a sensible pain at the view of any calamitous object; when our fancies are disturbed at the report of any disaster befalling a man; when the sight of a tragedy wringeth compassion and tears from us: which affections we can hardly quash by any reflection, that such events, true or feigned, do not concern ourselves.

Hence doth nature so strongly affect society, and abhor solitude; so that a man cannot enjoy himself alone, or find satisfaction in any good without a companion^a: not only for that he then cannot receive, but also because he cannot impart assistance, consolation, and delight in converse: for men do not affect society only that they may obtain benefits thereby; but as much or more, that they may be enabled to communicate them; nothing being more distasteful than to be always on the taking hand: neither

^a Οὐδεὶς γὰρ ἔλοιτ' ἂν καθ' αὐτὸν τὰ πάντ' ἔχειν ἀγαθὰ. Arist. Eth. x. 9.

Hominem homini natura conciliat. Sen. Ep. ix.

Nullius boni sine socio jucunda possessio est. Sen. Ep. vi.

Καὶ γὰρ ὁ Θεὸς βουλόμενος συνδῆσαι πάντας ἀλλήλοις, τοιαύτην τοῖς πράγμασιν ἐπέθηκεν ἀνάγκην, ὥς ἐν τῷ τῶν πλησίον συμφέροντι τὸ τοῦ ἑτέρου δεῖσθαι· καὶ ὁ κόσμος ἅπας οὕτω συνέστηκε. Chrys. in 1 Cor. Or. xxv.

indeed hath any thing a more pleasant and savoury SERM. XXVIII.
 relish than to do good; as even Epicurus, the great
 patron of pleasure, did confess.

The practice of benignity, of courtesy, of clemency, do at first sight, without aid of any discursive reflection, obtain approbation and applause from men; being acceptable and amiable to their mind, as beauty to their sight, harmony to their hearing, fragrancy to their smell, and sweetness to their taste: and, correspondently, uncharitable dispositions and practices (malignity, harshness, cruelty) do offend the mind with a disgustful resentment of them.

We may appeal to the conscience of each man, if he doth not feel dissatisfaction in that fierceness or frowardness of temper, which produceth uncharitableness; if he have not a complacence in that sweet and calm disposition of soul, whence charity doth issue; if he do not condemn himself for the one, and approve himself in the other practice.

This is the common judgment of men; and therefore in common language this practice is styled humanity, as best sorting with our nature, and becoming it; and the principle whence it springeth is called good-nature: and the contrary practice is styled inhumanity, as thwarting our natural inclinations, or divesting us of manhood; and its source likewise is termed ill-nature, or a corruption of our nature.

It is therefore a monstrous paradox, crossing the common sense of men, which in this loose and vain world hath lately got such vogue, that all men naturally are enemies one to another: it pretendeth to be grounded on common observation and experience; but it is only an observing the worst actions of the worst men; of dissolute ruffians, of villainous cheats,

Εἰς γὰρ φι-
 λανθρωπίας
 ἔργα ὑπὸ
 Θεοῦ κατι-
 σχυάσθηται.
 Flavian.
 CP. Ep. in
 Syn. Chalc.
 Act. i. p.
 111.

SERM. XXVIII. of ravenous oppressors, of malicious politicians, of such degenerate apostates from humanity; by whose practice (debauched by vain conceits and naughty customs) an ill measure is taken of mankind. Aristotle himself, who had observed things as well as any of these men, and with as sharp a judgment, affirmeth the contrary, that all men are friends, and disposed to entertain friendly correspondence with one another^b: indeed to say the contrary is a blasphemy against the Author of our nature; and is spoken no less out of profane enmity against him, than out of venomous malignity against men: out of hatred to God and goodness they would disparage and vilify the noblest work of God's creation; yet do they, if we sound the bottom of their mind, imply themselves to admire this quality, and by their decrying it do commend it: for it is easy to discern that therefore only they slander mankind as incapable of goodness, because out of malignity they would not allow it so excellent a quality.

II. Let us consider what our neighbour is; how near in blood, how like in nature, how much in all considerable respects the same with us he is.

Should any one wrong or defame our brother, we should be displeased; should we do it ourselves, or should we omit any office of kindness toward him, we should blame ourselves: every man is such, of

^b Οἰκεῖον πᾶς ἄνθρωπος ἀνθρώπῳ καὶ φίλον. Arist. Eth. viii. 1. Rhet. i. 11.

Ἐνέθηκε γὰρ ὁ Θεὸς φίλτρον τῇ φύσει τῇ ἡμετέρᾳ, ὥστε ἀλλήλους ἀγαπᾶν. Chrys. in Eph. Orat. ii.

Συνδεσμῶν εἰς ὁμογνωμοσύνην ὁ ἀριστοτέχνης Θεὸς ἦν ἐδημιούργησε φύσιν τῇ διαθέσει τοὺς λόγῳ διοικουμένως συνέσφιγξε, &c. Proclus Constantinopl. Syn. Chalc. Act. xiv.

one stock, of one blood with us; and as such may challenge and call for real affection from us. SERM.
XXVIII.

Should any one mar, tear, or deface our picture, or shew any kind of disrespect thereto, we should be offended, taking it for an indignity put on ourselves; and as for ourselves, we should never in such a manner affront or despise ourselves: every man is such, our most lively image, representing us most exactly in all the main figures and features of body, of soul, of state; we thence do owe respect to every one. Δι' ὁμοίότη-
τις πάντα
φιλεῖ πρὸς
ἑλληλα συν-
άπτισθαι.
Plato
Symp.

Every man is another self, partaker of the same nature, endued with the same faculties, subject to the same laws, liable to the same fortunes; distinguished from us only in accidental and variable circumstances; whence if we be amiable or estimable, so is he upon the same grounds; and acting impartially (according to right judgment) we should yield love and esteem to him: by slighting, hating, injuring, hurting him, we do consequentially abuse ourselves, or acknowledge ourselves deservedly liable to the same usage.

Every man, as a Christian, is in a higher and nobler way allied, assimilated, and identified to us; to him therefore upon the like grounds improved charity is more due; and we wrong our heavenly relations, our better nature, our more considerable selves, in withholding it from him.

III. Equity doth plainly require charity from us: for every one is ready not only to wish and seek, but to demand and claim love from others; so as to be much offended, and grievously to complain, if he do not find it.

We do all conceive love and respect due to us

SERM. from all men ; we take all men bound to wish and
XXVIII. tender our welfare ; we suppose our need to require
 commiseration and succour from every man : if it
 be refused, we think it a hard case, and that we are
 ill used ; we cry out of wrong, of discourtesy, of in-
 humanity, of baseness, practised toward us.

A moderate respect and affection will hardly satisfy us ; we pretend to them in the highest degree, disgusting the least appearance of disregard or disaffection ; we can scarce better digest indifference than hatred.

This evidenceth our opinion and conscience to be, that we ought to pay the greatest respect and kindness to our neighbour : for it is plainly unjust and ridiculously vain, to require that from others, which we refuse to others, who may demand it upon the same title ; nor can we without self-condemnation practise that which we detest in others.

In all reason and equity, if I would have another my friend, I must be a friend to him ; if I pretend to charity from all men, I must render it to all in the same kind and measure.

Hence is the law of charity well expressed in
 Matt. vii. those terms, *of doing to others whatever we would have them do to us* ; whereby the palpable equity of this practice is demonstrated.

IV. Let us consider that charity is a right noble and worthy thing ; greatly perfective of our nature ; much dignifying and beautifying our soul.

It rendereth a man truly great, enlarging his mind unto a vast circumference, and to a capacity near infinite ; so that it by a general care doth reach all things, by an universal affection doth embrace and grasp the world.

By it our reason obtaineth a field or scope of employment worthy of it, not confined to the slender interests of one person or one place, but extending to the concerns of all men. SERM. XXVIII.

Charity is the imitation and copy of that immense love, which is the fountain of all being and all good; which made all things, which preserveth the world, which sustaineth every creature: nothing advanceth us so near to a resemblance of him, who is essential love and goodness; who freely and purely, without any regard to his own advantage or capacity of finding any beneficial return, doth bear and express the highest good-will, with a liberal hand pouring down showers of bounty and mercy on all his creatures; who daily putteth up numberless indignities and injuries, upholding and maintaining those who offend and provoke him ^c.

Chrys. in Eph. Or. 9.

Charity rendereth us as angels, or peers to those glorious and blessed creatures, who, without receiving or expecting any requital from us, do heartily desire and delight in our good, are ready to promote it, do willingly serve and labour for it. Nothing is more amiable, more admirable, more venerable, even in the common eye and opinion of men; it hath in it a beauty and a majesty apt to ravish every heart; even a spark of it in generosity of dealing breedeth admiration, a glimpse of it in formal courtesy of behaviour procureth much esteem, being deemed to accomplish and adorn a man: how lovely therefore

^c Ἡμᾶς εἴτις ἐρωτήσεις, τί τὸ τιμώμενον ὑμῶν καὶ προσκυνούμενον, πρόχειρον εἰπεῖν ἡ ἀγάπη; ὁ γὰρ Θεὸς ἡμῶν ἡ ἀγάπη ἐστὶ, ῥῆσις τοῦ ἁγίου Πνεύματος, καὶ τοῦτο χαίρει μᾶλλον ἀκούων ὁ Θεός, ἢ τι ἄλλο. Naz. Or. 14.

Καθ' ἰκάστην ὑβρίζεται τὴν ἡμέραν, παρῶν καὶ ὀρῶν, καὶ ἀκούων, καὶ οὔτε σκηπτὸν ἀφῆκε, &c. Chrys. Ἀνθρ. γ'.

SERM. and truly gallant is an entire, sincere, constant and
XXVIII. uniform practice thereof, issuing from pure good-
 will and affection !

Love indeed or goodness (for true love is nothing else but goodness exerting itself, in direction toward objects capable of its influence) is the only amiable and only honourable thing : power and wit may be admired by some, or have some fond idolaters ; but being severed from goodness, or abstracted from their subserviency to it, they cannot obtain real love, they deserve not any esteem : for the worst, the most unhappy, the most odious and contemptible of beings do partake of them in a high measure ; the prince of darkness hath more power, and reigneth with absolute sovereignty over more subjects by many than the great Turk ; one devil may have more wit than all the politic Achitophels, and all the profane Hectors in the world ; yet with all his power and all his wit he is most wretched, most detestable, and most despicable : and such in proportion is every one, who partaketh in his accursed dispositions of malice and uncharitableness. For,

Sen. de
 Tranq. iii.

On the other side, uncharitableness is a very mean and base thing : it contracteth a man's soul into a narrow compass, or straiteneth it as it were into one point ; drawing all his thoughts, his desires, his affections into himself, as to their centre ; so that his reason, his will, his activity have but one pitiful object to exercise themselves about : to scrape together a little pelf, to catch a vapour of fame, to prog for a frivolous semblance of power or dignity, to soothe the humour or pamper the sensuality of one poor worm, is the ignoble subject of his busy care and endeavour.

By it we debase ourselves into an affinity with SERM. XXVIII. the meanest things, becoming either like beasts or fiends: like beasts, affecting only our own present sensible good; or like fiends, designing mischief and trouble to others.

It is indeed hard for a man without charity, not to be worse than an innocent beast; not at least to be as a fox, or a wolf; either cunningly lurching, or Ezek. xxii. 27. violently ravening for prey: love only can restrain a man from flying at all, and seizing on whatever he meeteth; from biting, from worrying, from devouring every one that is weaker than himself, or who cannot defend himself from his paws and teeth.

V. The practice of charity is productive of many great benefits and advantages to us: so that to love our neighbour doth involve the truest love to ourselves; and we are not only obliged in duty, but may be encouraged by our interest thereto: beatitude is often pronounced to it, or to some particular instances of it; and well may it be so, for it indeed will constitute a man happy, producing to him manifold comforts and conveniences of life: some whereof we shall touch.

VI. (1.) Charity doth free our souls of all those bad dispositions and passions which vex and disquiet them; from those gloomy passions, which cloud our mind; from those keen passions, which fret our heart; from those tumultuous passions, which ruffle us, and discompose the frame of our soul^d.

It stiflenth anger, (that swoon of reason, trans-

^d Ὁ γὰρ τοιοῦτος καὶ φθόνου καὶ ὀργῆς καὶ βασκανίας καὶ ἀπονοίας καὶ κενοδοξίας, καὶ πονηρᾶς ἐπιθυμίας, καὶ παντὸς ἔρωτος ἀτόπου, καὶ παντὸς νοσήματος καθαρεύουσιν τηρήσει τὴν ἑαυτοῦ ψυχὴν. Chrys. in 1 Cor. Orat. xxxii.

SERM. XXVIII. porting a man out of himself;) for a man hardly can be incensed against those whom he tenderly loveth: a petty neglect, a hard word, a small discourtesy will not fire a charitable soul; the greatest affront or wrong can hardly kindle rage therein.

It banisheth envy, (that severely just vice, which never faileth to punish itself;) for no man will re-pine at his wealth or prosperity, no man will malign his worth or virtue, whose good he charitably desireth and wisheth^c.

It excludeth rancour and spite, those dispositions which create a hell in our soul; which are directly repugnant to charity, and thereby dispelled as darkness by light, cold by heat.

It suffereth not revenge (that canker of the heart) to harbour in our breast; for who can intend mischief to him, in whose good he delighteth, in whose evil he feeleth displeasure?

It voideth fear, suspicion, jealousy of mischief designed against us: the which passions *have torment*, or do punish us, as St. John saith, racking us with anxious expectation of evil; wherefore *there is*, saith he, *no fear in love, but perfect love casteth out fear*: no man indeed is apt to fear him whom he loveth, or is able much to love him whom he feareth: for love esteemeth its object as innocent, fear apprehendeth it as hurtful; love disposeth to follow and embrace, fear inclineth to decline and shun. To suspect a friend therefore is to disavow him for such; and upon slender grounds to conceit ill of him, is to deem him unworthy of our love. The innocence and inof-

1 John iv.
18.
πέλασιν ἴχθυ.
Oderunt
quem me-
taunt.

^c Φθόνος, ἡ δαπάνη τῶν ἐχόντων, ὁ τῶν πασχόντων ἰός, τὸ μόνον τῶν παθῶν ἀδικώτατόν τε ἅμα καὶ δικαιοτάτον, τὸ μὲν ὅτι πᾶσι διοχλεῖ τοῖς καλοῖς, τὸ δὲ ὅτι τήκει τοὺς ἔχοντας. Gr. Naz. Or. xxvii.

fensiveness of charity, which provoketh no man to do us harm, doth also breed great security and confidence: any man will think he may walk unarmed and unguarded among those to whom he beareth good-will, to whom he neither meaneth nor doeth any harm; being guarded by a good conscience, and shielded with innocence. SERM.
XXVIII.

It removeth discontent or dissatisfaction in our state; the which usually doth spring from ill conceits and surmises about our neighbour, or from wrathful and spiteful affections toward him: for while men have good respect and kindness for their neighbours, they seldom are dissatisfied in their own condition; they can never want comfort, or despair of succour.

It curbeth ambition and avarice; those impetuous, those insatiable, those troublesome dispositions: for a man will not affect to climb above those, in whose honour he findeth satisfaction; nor to scramble with them for the goods, which he gladly would have them to enjoy: a competency will satisfy him, who taketh himself but for one among the rest, and who can as little endure to see others want as himself: who would trouble himself to get power over those, to overtop them in dignity and fame, to surpass them in wealth, whom he is ready to serve in the meanest offices of kindness, whom he would in honour prefer to himself, unto whom he will liberally communicate what he hath for his comfort and relief? Κατὰ γὰρ
τοῦ ἀγαπᾶ-
μίνου οὐκ ἔν-
στι ἰπαρθίην
σοτί. Chrys.
in 1 Cor.
Or. xxxii.

In the prevalence of such bad passions and dispositions of soul our misery doth most consist; thence the chief troubles and inconveniences of our life do proceed: wherefore charity doth highly deserve of us in freeing us from them.

SERM. XXVIII. VII. (2.) It consequently doth settle our mind in a serene, calm, sweet, and cheerful state ; in an even temper, and good humour, and harmonious order of soul ; which ever will result from the evacuation of bad passions, from the composure of such as are indifferent, from the excitement of those which are good and pleasant: *The fruits of the Spirit*, saith St. Paul, *are love, joy, peace, long-suffering, gentleness, goodness*, (or benignity :) love precedeth, joy and peace follow as its ^aconstant attendants, gentleness and benignity come after as its certain effects.

Gal. v. 22.
Eph. v. 12.
Col. iii. 12.

^a Eldest daughter.

Love indeed is the sweetest of all passions, ever accompanied with a secret delectation and pleasant sense ; whenever it is placed upon a good object, when it acteth in a rational way, when it is vigorous, it must needs yield much joy.

It therefore greatly conduceth to our happiness, or rather alone doth suffice to constitute us happy.

VIII. (3.) Charity will preserve us from divers external mischiefs and inconveniences, to which our life is exposed, and which otherwise we shall incur.

If we have not charity towards men, we shall have enmity with them ; and upon that do wait troops of mischief : we shall enjoy nothing quietly or safely, we shall do nothing without opposition or contention ; no conversation, no commerce will be pleasant ; clamour, obloquy, tumult, and trouble will surround us ; we shall live in perpetual danger, the enmity of the meanest and weakest creature being formidable.

But all such mischiefs charity will prevent or remove ; damming up the fountains, or extirpating the

roots of them : for who will hate a person that apparently loveth him? who can be so barbarous or base as to hurt that man, whom he findeth ever ready to do himself good? what brute, what devil can find in his heart to be a foe to him who is a sure friend to all^f? No publican can be so wretchedly vile, no sinner so destitute of goodness ; for, *If*, saith our Lord, upon common experience, *ye love them which love you, what reward have ye ; do not even the publicans the same?* and, *If ye do good to them which do good to you, what thank have ye? for sinners also do even the same:* it seemeth beyond the greatest degeneracy and corruption whereof human nature is capable, to requite charity with enmity, yea not to return some kindness for it : Τίς ὁ κακώσων ; *Who*, saith St. Peter, *is he that will do you hurt, if ye be followers of that which is good ;* or imitators of him that is good, (of the sovereign goodness?) none surely can be so unjust or so unworthy.

SERM.
XXVIII.

Matt. v. 46.

^{13.}
Ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γίνεσθε.

As charity restraineth us from doing any wrong, or yielding any offence to others in thought, in word, in deed; from entertaining any bad conceits without ground, from hatching any mischievous designs against our neighbour; from using any harsh, virulent, biting language; from any rugged, discourteous, disobliging behaviour; from any wrongful, rigorous, severe dealing toward him; from any contemptuous pride, or supercilious arrogance : so it consequently

^f Τίς δ' ἂν καὶ ἐχθρὸς εὐλόγως γένοιτο ἀνδρὸς οὐδὲ μίαν οὐδαμῶς παρέχοντος αἰτίαν ἔχθρας ; Clem. Str. vii. p. 532.

Chrys. in 1 Thess. Or. iv. Καὶ θηρίον ἐκεῖνος ἦ, καὶ λίθος, &c.

Οὐδεὶς ἐχθρὸς τῷ σπουδαίῳ. Hier.

Οὐκ οἶοντε τὸν ἀγαπώμενον μὴ καὶ ἀγαπᾶν. Chrys. in Gen. Or. xxxii.

SERM. will defend us from the like treatment; for scarce
 XXVIII. any man is so malicious as without any provocation

Vincit ma-
 los perti-
 nax boni-
 tas. Sen.

to do mischief; no man is so incorrigibly savage, as to persist in committing outrage upon perfect innocence, joined with patience, with meekness, with courtesy: charity will melt the hardest heart, and charm the fiercest spirit; it will bind the most violent hand, it will still the most obstreperous tongue; it will reconcile the most offended, most prejudiced heart: it is the best guard that can be of our safety from assaults, of our interest from damage, of our reputation from slander, detraction, and reproach⁵.

If you would have examples of this, experience will afford many; and some we have in the sacred
 Gen. xxxii. records commended to our observation: Esau was a
 20. rough man, and one who had been exceedingly provoked by his brother Jacob; yet how did meek and
 Gen. xxxiii. respectful demeanour overcome him! so that *Esau*,
 4. it is said in the history, *ran to meet him, (Jacob,) and fell on his neck, and kissed him: and they wept.*

Saul was a man possessed with a furious envy and spite against David; yet into what expressions did
 1 Sam. xxiv. the sense of his kind dealing force him! *Is this thy*
 16, 17. *voice, my son David?—Thou art more righteous*
 xxvi. 17. *than I; for thou hast rewarded me good, whereas*
 21. *I have rewarded thee evil:—behold I have played the fool, and have erred exceedingly.* So doth charity subdue and triumph over the most inveterate prejudices, and the most violent passions of men.

⁸ Carbones ignis congregabis super caput ejus; non in maledictum et condemnationem, ut plerique existimant, sed in correctionem et pœnitudinem; ut superatus beneficiis, excoctus fervore charitatis, inimicus esse desistat. *Hier. in Pelag. i. cap. 9.*

If peace and quiet be desirable things, as certainly they are, and that form implieth, when by wishing peace with men, we are understood to wish all good to them; it is charity only that preserveth them: which more surely than any power or policy doth quash all war and strife; for war must have parties, and strife implieth resistance: be it the first or second blow which maketh the fray, charity will avoid it; for it neither will strike the first in offence, nor the second in revenge. Charity therefore may well be styled *the bond of peace*, it being that only which can knit men's souls together, and keep them from breaking out into dissensions.

SERM.
XXVIII.
Cedit statim similitas ab altera parte deserta. Sen. de Ir. ii. 34.

Eph. iv. 3.

It alone is that which will prevent bickering and clashing about points of credit or interest: if we love not our neighbour, or tender not his good as our own, we shall be ever in competition and debate with him about those things, not suffering him to enjoy any thing quietly; struggling to get above him, scrambling with him for what is to be had.

IX. (4.) As charity preserveth from mischiefs, so it procureth many sweet comforts and fair accommodations of life.

Friendship is a most useful and pleasant thing, and charity will conciliate good store thereof: it is apt to make all men friends; for love is the only general philter and effectual charm of souls; the fire which kindleth all it toucheth, and propagateth itself in every capable subject: and such a subject is every man in whom humanity is not quite extinct; and hardly can any such man be, seeing every man hath some good humour in him, some blood, some kindly juice flowing in his veins; no man wholly doth con-

Ego tibi monstrabo amatorium sine medicamento, sine herba, sine ullius veneficæ carmine, Si vis amari, ama. Sen. Ep. ix.

SERM. XXVIII. sist of dusky melancholy, or fiery choler; whence all men may be presumed liable to the powerful impressions of charity: its mild and serene countenance, its sweet and gentle speech, its courteous and obliging gesture, its fair dealing, its benign conversation, its readiness to do any good or service to any man, will insinuate good-will and respect into all hearts.

It thence will encompass a man with friends, with many guards of his safety, with many supports of his fortune, with many patrons of his reputation, with many succourers of his necessity, with many comforters of his affliction: for is a charitable man in danger, who will not defend him? is he falling, who will not uphold him? is he falsely accused or aspersed, who will not vindicate him? is he in distress, who will not pity him? who will not endeavour to relieve and restore him? who will insult over his calamity? will it not in such cases appear a common duty, a common interest to assist and countenance a common friend, a common benefactor to mankind?

Prov. xv. 26.
xvi. 24.

Whereas most of our life is spent in society and discourse, charity is that which doth season and sweeten these, rendering them grateful to others, and commodious to one's self: for a charitable heart is a sweet spring, from whence do issue streams of wholesome and pleasant discourse; it not being troubled with any bad passion or design, which may sour or foul conversation, doth ever make him good company to others, and rendereth them such to himself; which is a mighty convenience. In short, *a charitable man, or, true lover of men, will, saith St. Chrysostom, inhabit earth as a heaven, every where*

carrying a serenity with him, and plaiting ten thousand crowns for himself^h. Again, SERM.
XXVIII.

X. (5.) Charity doth in every estate yield advantages suitable thereto; bettering it, and improving it to our benefit.

It rendereth prosperity not only innocent and safe, but useful and fruitful to us; we then indeed enjoy it, if we feel the comfort of doing good by it: it solaceth adversity, considering that it doth not arise as a punishment or fruit of ill-doing to others; that it is not attended with the deserved ill-will of men; that no man hath reason to delight for it, or insult over us therein; that we may probably expect commiseration and relief, having been ready to shew the like to others.

It tempereth both states: for in prosperity a man cannot be transported with immoderate joy, when so many objects of pity and grief do present themselves before him, which he is apt deeply to resent; in adversity he cannot be dejected with extreme sorrow, being refreshed by so many good successes befalling those whom he loveth: one condition will not puff him up, being sensible of his neighbour's misery; the other will not sink him down, having complacency in his neighbour's welfare. Uncharitableness (proceeding from contrary causes, and producing contrary effects) doth spoil all conditions, rendering prosperity fruitless, and adversity comfortless.

XI. (6.) We may consider, that secluding the exercise of charity, all the goods and advantages we

^h Τὴν γῆν οὕτως ὡς τὸν οὐρανὸν οἰκήσει, πανταχοῦ γαλήνης ἀπολαύων, καὶ μυρίους ἑαυτῷ πλέκων στεφάνους. Chrys. in 1 Cor. Or. xxxii.

SERM. XXVIII. have (our best faculties of nature, our best endowments of soul, the gifts of Providence, and the fruits of our industry) will become vain and fruitless, or noxious and baneful to us; for what is our reason worth, what doth it signify, if it serveth only for contriving sorry designs, or transacting petty affairs about ourselves? what is wit good for, if it must be spent only in making sport, or hatching mischief? to what purpose is knowledge, if it be not applied to the instruction, direction, admonition, or consolation of others? what mattereth abundance of wealth, if it be to be uselessly hoarded up, or vainly flung away in wicked or wanton profuseness; if it be not employed in affording succour to our neighbour's indigency and distress? what is our credit but a mere noise or a puff of air, if we do not give a solidity and substance to it, by making it an engine of doing good? what is our virtue itself, if it be buried in obscurity or choked with idleness, yielding no benefit to others by the lustre of its example, or by its real influence? what is any talent, if it be wrapped up in a napkin; any light, if it be hid under a bushel; any thing private, if it be not by good use spread out and improved to public benefit? If these gifts do minister only to our own particular advantage, to our personal convenience, glory, or pleasure, how slim things are they, how inconsiderable is their worth!

Paulum sepultæ distat inertie Celata virtus.
Hor. Carm.
iv. 9.

But they being managed by charity become precious and excellent things; they are great in proportion to the greatness of their use, or the extent of their beneficial influence: as they carry forth good to the world, so they bring back various benefits to ourselves; they return into our bosom laden

Luke vi. 38.

with respect and reward from God and from man; SERM. they yield thanks and commendation from without, XXVIII. they work comfort and satisfaction within: yea, which is infinitely more considerable, and enhanceth the price of our gifts to a vast rate, they procure glory and blessing to God; for *hereby is God glorified, if we bring forth much fruit*: and no good fruit can grow from any other stock than that of charity.

John xv. 8.
Phil. i. 11.
Matt. v. 16.
Prov. iv. 31.
2 Cor. ix. 11.
1 Cor. xiii.

Uncharitableness therefore should be loathed and shunned by us, as that which robbeth us of all our ornaments and advantages; which indeed marreth and corrupteth all our good things; which turneth blessings into curses, and rendereth the means of our welfare to be causes of mischief to us: for without charity a man can have no goods, but goods worldly and temporal; and such goods thence do prove impertinent baubles, burdensome encumbrances, dangerous snares, baneful poisons to him.

XII. (7.) Charity doth hugely advance and amplify a man's state, putting him into the possession or fruition of all good things: it will endow, enrich, ennoble, embellish us with all the world hath of precious, of glorious, of fair; by appropriation thereof to ourselves, and acquiring of a real interest therein. What men commonly out of fond self-love do vainly affect, that infallibly by being charitable they may compass, the engrossing to themselves all kinds of good: most easily, most innocently, in a compendious and sure way, without any sin or blame, without any care or pain, without any danger or trouble, they may come to attain and to enjoy whatever in common esteem is desirable or valuable; they may, without greedy avarice, or the carkings, the drudge-

SERM. ries, the disgraces going with it, procure to them-
 XXVIII. selves abundant wealth; without fond ambition, or the difficulties, the hazards, the emulations, the strugglings to which it is liable, they may arrive to great honour; without sordid voluptuousness, or the satieties, the maladies, the regrets consequent thereon, they may enjoy all pleasure; without any wildness or wantonness, pride, luxury, sloth, any of its temptations and snares, they may have all prosperity; they may get all learning and wisdom without laborious study, all virtue and goodness without the fatigues of continual exercise: for are not all these things yours, if you do esteem them so, if you do make them so by finding much delight and satisfaction in them? doth not your neighbour's wealth enrich you, if you feel content in his possessing and using it? doth not his preferment advance you, if your spirit riseth with it in a gladsome complacence? doth not his pleasure delight you, if you relish his enjoyment of it? doth not his prosperity bless you, if your heart doth exult and triumph in it? do not his endowments adorn you, if you like them, if you commend them, if the use of them doth minister comfort and joy to you? This is the divine magic of charity, which conveyeth all things into our hands, and instateth us in a dominion of them, whereof nothing can disseize us; by virtue whereof *being,*
 2Cor.vi.10. as St. Paul speaketh of himself, *sorrowful, we yet always rejoice; having nothing, we yet possess all things.*

Neither is this property in things merely imaginary or fantastic, (like that of lunatics, who fancy themselves mighty princes or rich aldermen,) but very substantial and real; yea, far more real to the cha-

ritable person, than it is commonly to those, who in SERM.
legal or popular account are masters of them : for XXVIII.
how is propriety in things otherwise considerable,
than for the content and pleasure which they yield
to the presumed owner ? the which if a charitable
person abundantly draweth from them, why are they
not truly his ? why is not the tree his, if he can pull
and taste its fruits without injury or blame ? yea
doth not the propriety more really belong to him as
to the gross possessor, if he doth equally enjoy the
benefit, without partaking the inconveniences and
impurities adherent to them ; if he taste them inno-
cently and purely, without being cloyed, without
being distracted, without being puffed, without being
encumbered, ensnared, or corrupted by them ?

A charitable man therefore can never, in a moral
account, be poor, or vile, or anywise miserable ; ex-
cept all the world should be cast into penury and
distress : for while his neighbour hath any thing, he
will enjoy it ; *rejoicing with those that rejoice*, as
the apostle doth enjoin.

XIII. (8.) If therefore we love ourselves, we must
love others, and do others good ; charitable benefi-
cence carrying with it so many advantages to our-
selves.

We by charitable complacence do partake in their
welfare, reaping pleasure from all the fruits of their
industry and fortune.

We by charitable assistance do enable and dispose
them to make grateful returns of succour in our need.

We thence assuredly shall obtain their good-will,
their esteem, their commendation ; we shall maintain
peaceable and comfortable intercourse with them, in
safety, in quiet, in good humour and cheer.

SERM. XXVIII. Besides all other benefits we shall get that of their prayers; the which of all prayers have a most favourable audience and assured efficacy: for if the complaints and curses of those who are oppressed or neglected by uncharitable dealing do certainly reach God's ears, and pull down vengeance from above; how much more will the intercessions and blessings of the poor pierce the heavens, and thence draw recompense! seeing God is more ready to perform his proper and pleasant works of bounty and mercy, than to execute his *strange* and displeasing *work* of punishment; especially the blessings of the poor being always accompanied with praises and glorifications of him, who enableth and disposeth men to do good; the which praises will ever be reckoned on the account of him who drew them forth by his beneficence: it will be, as the apostle saith, *fruit redounding to his account*, while *it aboundeth by many thanksgivings to God*.

James v. 4.
Deut. xxiv.
15.
Ecclus. iv. 6.

Psal. lxii.
12.
Mic. 7. 18.
Isa. xxviii.
21.

Phil. iv. 17.
2 Cor. ix.
11. viii. 19.

So in virtue of charity the poorest man amply may requite the wealthiest; and a peasant may outdo the greatest prince in beneficence.

XIV. We may consider, that charity is a practice specially grateful to God, and a most excellent part of our duty; not only because he hath commanded it as such with greatest earnestness; nor only because it doth constitute us in nearest resemblance of him; but as a peculiar expression of love and goodwill toward him: for if we love him, we must for his sake have a kindness for his friends, we must tender his interests, we must favour his reputation, we must desire his content and pleasure, we must contribute our endeavours toward the furtherance of these his concerns. Seeing then God is an assured friend to

all men, seeing he hath a property in all men, (for SERM. XXVIII. he is God and Lord of all,) seeing he much concerneth himself for all men's welfare; seeing from the prosperity, from the virtue, from the happiness of every man he gaineth honour and praise; seeing Ezek. xviii. he is greatly satisfied and delighted in the good of men; we also must love them; otherwise we greatly shall disoblige and disgust him.

Is it not indeed a practice guilty of notorious enmity toward him, inconsistent with the maintenance of any friendship or peace with him, to discord in affection from him, maligning or disaffecting those whom he dearly loveth and favoureth; who are so nearly allied to him by manifold relations, as his creatures, his subjects, his servants, his children, whom he designeth and desireth to crown with eternal glory and blissⁱ?

XV. Seeing God vouchsafeth to esteem whatever is done in charity to our neighbour (if done with an honest and pious mind, as to his friends) to be done unto himself; that in feeding our indigent neighbour we refresh him; in clothing our neighbour we comfort him; we do by charitable beneficence oblige God, and become in a manner benefactors to him; and as such assuredly shall be requited by him: and is not this a high privilege, a great honour, a mighty advantage to us? If a man had opportunity to do that, which his prince would acknowledge a courtesy and obligation to him, what a happiness would he account it! and how far more considerable is it, that we can so easily do that which the Lord of all, in whose

ⁱ Ὅταν στυγῇ τις ἄνδρα, τὸν Θεὸς φιλεῖ, οὗτος μεγίστην μωρίαν κατεισάγει, φανερῶς γὰρ αὐτῷ τῷ Θεῷ κορύσσεται. Vid. Anthol.

Δεῖ γὰρ φιλεῖν ἐκεῖνον, ὃν Θεὸς φιλεῖ. Chrys. in 1 Cor. Or. xxxii.

SERM. disposal all things are, will take so kindly at our
XXVIII. hands!

XVI. We may consider, that charity is a very feasible and very easy duty; it requireth no sone pain, no grievous trouble, no great cost: for it consisteth only in good-will, and that which naturally springeth thence; willingness and cheerfulness are necessary ingredients or adjuncts of it; the which imply facility^k: whence the weakest and poorest man is no less able to perform it than the greatest potentate; his heart may be as charitable, though his hand cannot be so liberal: one of the most noble and most famous charities that ever was, was the giving two mites; and the *giving a cup of cold water* is the instance of that beneficence, which shall not fail of being rewarded^l.

XVII. We may consider that charity is the best, the most assured, the most easy and expedite way or instrument of performing all other duties toward our neighbour: if we would despatch, love, and all is done; if we would be perfect in obedience, love, and we shall not fail in any point; for *love is the fulfilling of the law*; love is the bond of perfectness: would we be secure in the practice of justice, of meekness, of humility toward all men, of constant fidelity toward our friends, of gentle moderation to-

^k Ἡ γὰρ ἀγάπη μετὰ τοῦ κέρδους πολλὴν ἔχει καὶ τὴν ἡδονὴν, καὶ πόνον οὐδέναν. Chrys. in 1 Cor. Or. xxxii.

Ποῖος πόνος μὴ κακῶς εἰπεῖν οὐδέναν; ποία δυσκολία ἀπαλλαγῆναι φθόνου καὶ βασκανίας; ποῖος μόχθος μὴ κακῶς εἰπεῖν μηδέναν; Chrys. Ἀνδρ. ή.

^l At nunc cum omnia quæ difficiliora sunt vel modica ex parte faciamus, hoc solum non facimus quod et factu facilius est, et absque quo cassa sunt universa quæ facimus: jejunii corpus sentit injuriam, vigiliæ carnem macerant—hæc omnia sunt qui faciant, sola charitas sine labore est. Hier. in Gal. v. 13.

ward our enemies, of loyalty toward our superiors, of SERM. XXVIII.
 benignity toward our inferiors; if we would be sure
 to purify our minds from ill thoughts, to restrain our
 tongues from ill speaking, to abstain from all bad de-
 meanour and dealing; it is but having charity, and
 infallibly you will do all this: for *love worketh no* Rom. xii.
ill to its neighbour; love thinketh no evil; love be- 1 Cor. xiii.
haveth not itself unseemly. 5.

Would we discharge all our duties without any
 reluctancy or regret, with much satisfaction and
 pleasure? love will certainly dispose us thereto;
 for it always acteth freely and cheerfully, without It is
 any compulsion or straining; it is ever accompanied winged.
 with delectation ^m: if we would know its way and It is fire.
 virtue of acting, we may see it represented in the
 proceeding of Jacob, who being inspired by love did
 contentedly and without regret endure so long and
 hard toil, such disappointments and such affronts:
And Jacob, saith the text, served seven years for Gen. xxix.
Rachel; and they seemed to him but a few days 20.
for the love he had to her.

This is the root, from whence voluntary obedience
 doth naturally grow; if it be planted in our heart,
 we need not fear but that all kind of good fruit will
 sprout forth into conversation and practice ⁿ.

But without it we shall not ever perform any
 good work perfectly, steadily, in a kindly manner:
 no other principle will serve; if we are only moved

^m Εἰ γὰρ ἀπαντες ἠγάπων καὶ ἠγαπῶντο, οὐδὲν ἂν ἠδίκησεν οὐδεὶς, &c.
 Chrys. in Cor. Or. xxxii.

Amor obsequitur sponte, gratis obtemperat, libere reveretur.
 Bern. ad Eug. Prol. Vid. Bern. Ep. xi. p. 1404.

ⁿ Ὁ γὰρ φιλῶν οὐχ οὕτως ἐπιτάττων, ὥς ἐπιταττόμενος χαίρει, &c.
 Chrys. in 1 Cor. Or. xxxii.

SERM. by whip and spur, driven on by fear, or incited by
 XXVIII. hope, we shall go forward unwillingly and dully, often halting, ever flagging : those principles which do put slaves and mercenaries on action, as they are not so noble and worthy, so neither are they so effectual and sure ; as ambition, vain-glory, self-interest, design of security, of profit, of compliance with the expectation of men, &c.

Chrys. in
 1 Cor. Or.
 xxv.

XVIII. Charity giveth worth, form, and life to all virtue, so that without it no action is valuable in itself, or acceptable to God.

Sever it from courage ; and what is that, but the boldness or fierceness of a beast ? from meekness ; and what is that, but the softness of a woman, or weakness of a child ? from courtesy ; and what is that, but affectation or artifice ? from justice ; what is that, but humour or policy ? from wisdom ; what is that, but craft and subtilty ?

What meaneth faith without it, but dry opinion ; what hope, but blind presumption ; what alms-doing, but ambitious ostentation ; what undergoing martyrdom, but stiffness or sturdiness of resolution ; what is devotion, but glozing or mocking with God ? what is any practice, how specious soever in appearance, or materially good, but an issue of self-conceit or self-will, of servile fear or mercenary design ? *Though I have faith, so that I could remove mountains, and have not charity, I am nothing ; though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

1 Cor. xiii.
 2, 3.

But charity doth sanctify every action, and impregnate all our practice with a savour of goodness, turning all we do into virtue ; it is true fortitude

and gallantry indeed, when a man out of charity SERM. XXVIII.
 and hearty design to promote his neighbour's
 good doth encounter dangers and difficulties; it is
 genuine meekness, when a man out of charity, and
 unwillingness to hurt his neighbour, doth patiently
 comport with injuries and discourtesies; it is vir-
 tuous courtesy, when cordial affection venteth itself
 in civil language, in respectful deportment, in oblig-
 ing performances; it is excellent justice, when a
 man, regarding his neighbour's case as his own, doth
 unto him as he would have it done to himself; it is
 admirable wisdom, which sagaciously contriveth and
 dexterously manageth things with the best advan-
 tage toward its neighbour's good: it is a worthy
 faith, which being *spirited* and *actuated* by charity, Gal. v. 6.
 doth produce goodly fruits of beneficence; it is a James ii. 26.
 sound and solid hope, which is grounded on that
 everlasting foundation of charity, which *never doth* 1 Cor. iii. 8.
fail, or fall away; it is sincere alms, which not
 only the hand, but the heart doth reach forth; it is
 an acceptable sacrifice, which is kindled by the holy
 fire of fervent affection; it is a pure devotion, which 1 Tim. ii. 8.
 is offered up with a calm and benign mind, resem- Matt. v. 23.
 bling the disposition of that goodness which it ador-
 eth.

If therefore we would do any thing well, if we
 would not lose all the virtue, and forfeit all the
 benefit of what we perform, we must follow the rule
 of St. Paul, *to do all our works in charity.*

1 Cor. xvi. 14.

XIX. So great benefits doth charity yield; yet if
 it did not yield any of them, it would deserve and
 claim our observance; without regard to its sweet
 fruits and beneficial consequences, it were to be em-
 braced and cherished; for it carrieth a reward and

SERM. a heaven in itself; the very same which constituteth
 XXVIII. God himself infinitely happy, and which beatifieth
 every blessed spirit, in proportion to its capacity
 and exercise thereof: a man doth abundantly enjoy
 himself in that steady composedness, and savoury
 complacency of mind, which ever doth attend it;
 and as the present sense, so is the memory of it, or
 the good conscience of having done good, very de-
 licious and satisfactory.

As it is a rascally delight (tempered with regret,
 and vanishing into bitterness) which men feel in
 wreaking spite, or doing mischief; such as they
 cannot reflect upon without disgust and condemning
 their base impotency of soul: so is the pleasure
 which charity doth breed altogether pure, grateful to
 the mind, and increasing by reflection; never pe-
 rishing or decaying; a man eternally enjoying the
 good he hath done, by remembering and ruminating
 thereon. In fine,

XX. Whereas the great obstacle to charity is self-
 love, or an extravagant fondness of our own in-
 terests, yet uncharitableness destroyeth that: for
 how can we love ourselves, if we do want charity?
 how can we appear lovely to ourselves, if we are
 destitute of so worthy an endowment? or if we can
 discern those unworthy dispositions, which accom-
 pany the defect of it; can we esteem so mean, so
 vile, so ugly things as we then are? Aristotle saith,
 that bad men cannot be friends to themselves, be-
 cause *having in themselves nothing amiable, they*
can feel no affection toward themselves; and cer-
 tainly, if we are not stark blind, or can but see
 wrath, spite, envy, revenge in their own black and
 ugly hue, we must needs (if they do possess our souls)

οὐθὲν φιλη-
 τὸν ἑαυτοῦ,
 οὐθὲν φιλικὸν
 πάσχει.
 Arist. Eth.
 ix. 4.

grow odious and despicable to ourselves. And being they do rob us of so many great benefits, and bring so many grievous mischiefs on us, we cannot be otherwise than enemies to ourselves by cherishing them, or suffering them to lodge in us. SERM.
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These are some very considerable inducements to the practice of this great virtue; there are divers others of a higher nature, derivable from the inmost bowels of our religion, grounded on its peculiar constitution and obligations, which I shall now forbear to mention, reserving them for a particular discourse by themselves.

O Lord, who hast taught us, that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Quinquag.
Sund.

SERMON XXIX.

OF A PEACEABLE TEMPER AND CARRIAGE.

ROM. xii. 18.

If it be possible, as much as lieth in you, live peaceably with all men.

SERM.
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THIS chapter containeth many excellent precepts and wholesome advices, (scarce any portion of holy scripture so many in so little compass.) From among them I have selected one, alas, but too seasonable and pertinent to the unhappy condition of our distracted age, wherein to observe this and such like injunctions, is by many esteemed an impossibility, by others a wonder, by some a crime. It hath an apt coherence with, yet no necessary dependence upon, the parts adjoining; whence I may presume to treat upon it distinctly by itself: and without further præface or circumstance we may consider several particulars therein.

I. And first, concerning the advice itself, or the substance of the duty charged on us, *εἰρηνεύειν*, (*to be in peace, or live peaceably,*) we may take notice, that whether, according to the more usual acception, it be applied to the public estate of things, or, as here, doth relate only to private conversation, it doth import,

1. Not barely a negation of doing, or suffering harm, or an abstinence from strife and violence, (for

a mere strangeness this may be, a want of occasion, **SERM.**
or a truce, rather than a peace,) but a positive **XXIX.**
amity, and disposition to perform such kind offices,
without which good correspondence among men
cannot subsist. For they who by reason of distance
of place, non-acquaintance, or defect of opportunity,
maintain no intercourse, cannot properly be said to be
in peace with one another: but those who have fre-
quent occasion of commerce; whose conditions re-
quire interchanges of courtesy and relief, who are
some way obliged and disposed to afford needful
succour, and safe retreat to each other; these may
be said to live in peace together, and these only, it
being in a manner impossible, that they who are
not disposed to do good to others (if they have
power and opportunity) should long abstain from
doing harm.

2. Living peaceably implies not some few transi-
tory performances, proceeding from casual humour,
or the like; but a constant, stable, and well-settled
condition of being; a continual cessation from in-
jury, and promptitude to do good offices. For as
one blow doth not make a battle, nor one skirmish
a war; so cannot single forbearances from doing
mischief, or some few particular acts of kindness,
(such as mere strangers may afford each other,) be
worthily styled a being in peace; but an habitual
inclination to these, a firm and durable estate of in-
nocence and beneficence.

3. Living in peace supposes a reciprocal condition
of being: not only a performing good, and forbear-
ing to do bad offices, but a receiving the like treat-
ment from others. For he, that being assaulted is
constrained to stand upon his defence, may not be

SERM. said to be in peace, though his not being so (invo-
XXIX. luntarily) is not to be imputed to him.

4. Being in peace imports not only an outward cessation of violence and seeming demonstration of amity, but an inward will and resolution to continue therein. For he that intends, when occasion is presented, to do mischief to another, is nevertheless an enemy, because more secret and dangerous: an ambuscado is no less a piece of war, than confronting the enemy in open field. Proclaiming and denouncing signify, but good and ill intention constitute, and are the souls of peace and war. From these considerations we may infer a description of being in peace, viz. that it is, to bear mutual goodwill, to continue in amity, to maintain good correspondence, to be upon terms of mutual courtesy and benevolence; to be disposed to perform reciprocally all offices of humanity; assistance in need, comfort in sorrow, relief in distress; to please and satisfy one another, by advancing the innocent delight, and promoting the just advantage of each other; to converse with confidence and security, without suspicion, on either hand, of any fraudulent, malicious, or hurtful practices against either: or, negatively, not to be in a state of enmity, personal hatred, pertinacious anger, jealousy, envy, or ill-will; not to be apt to provoke, to reproach, to harm or hinder another, nor to have reasonable grounds of expecting the same bad usage from others; to be removed from danger of vexatious quarrels, intercourse of odious language, offending others, or being disquieted one's self. This I take to be the meaning of living or being in peace, differing only in degree of obligation, and latitude of object, from the

state of friendship properly so called, and opposed to SERM.
a condition of enmity, defiance, contention, hatred, XXIX.
suspicion, animosity.

II. In the next place we may consider the object of this duty, signified in those words, *With all men*. We often meet in scripture with exhortations directed peculiarly to Christians, to be at peace among themselves; as Mark ix. 5. our Saviour lays this injunction upon his disciples, εἰρηνεύετε ἐν ἀλλήλοις, *Have peace one with another*; inculcated by St. Paul I Thess. v. upon the Thessalonians in the same words: and the ^{13.} like we have in the second Epistle to Timothy, chap. ii. ver. 22. *Follow righteousness, faith, charity, peace with them that call upon the Lord out of a pure heart*: and to the Romans, (xiv. 19.) *Let us therefore follow after the things that make* Vid. Eph. *for peace, and things wherewith one may edify* ^{iv. 3.} *another*. But here the duty hath a more large and comprehensive object; πάντες ἄνθρωποι, *all men*: as likewise it hath in the Epistle to the Hebrews, chap. xii. ver. 14. *Pursue peace with all men*: with all men, without any exception, with men of all nations, Jews and Gentiles, Greeks and Barbarians; of all sects and religions; persecuting Jews and idolatrous heathens; (for of such consisted the generality of men at that time;) and so St. Paul expressly in a like advice, (1 Cor. x. 32, 33. *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God; even as I please all men.*) And I may add, by evident parity of reason, with men of all degrees and estates, high and low, noble and base, rich and poor; of all tempers and dispositions, meek and angry, gentle and froward, pliable and perverse; of all endowments, wise and foolish, vir-

SERM. tuous and vicious; of all judgments and persuasions,
 XXIX. orthodox and heretical, peaceable and schismatical
 persons: this universally vast and boundless term, *all men*, contains them all. Neither is there any evading our obligation to this duty, by pretending about others, that they differ from us in humour and complexion of soul, that they entertain opinions irreconcilably contrary to ours; that they adhere to sects and parties which we dislike and disavow; that they are not so virtuous, so religious, so holy as they should be, or at least not in such a manner as we would have them: for be this allegation true or false, it will not excuse us; while they are not divested of human nature, and can truly lay claim to the name and title of men, we are by virtue of this precept obliged to live peaceably with them.

III. We may consider the qualification of the duty here expressed, and what those words mean; *If it be possible, as much as lieth in you*. To which purpose we may advert, from our description of living peaceably, that it consists mainly of two parts: one *active*, or proceeding from us, and terminated on others—to bear good-will, to do good offices, to procure the profit, delight, and welfare, to abstain from the displeasure, damage, and disturbance of others: the other *passive*, issuing from others, and terminated on ourselves—that they be well affected toward us, inclinable to do us good, and nowise disposed to wish, design, or bring any harm, trouble, or vexation upon us. Whereof the former is altogether in our power, consisting of acts or omissions depending upon our free choice and counsel: and we are directly obliged to it, by virtue of those words, τὸ ἐξ ὑμῶν, *as much as lieth in you*: the lat-

ter is not fully so, yet commonly there be probable means of effecting it, which we are hence bound to use, though sometimes they may fail of success. For the words *εἰ δυνατόν*, *if it be possible*, as they signify the utmost endeavour is to be employed, and that no difficulty (beneath the degree of impossibility) can discharge us from it; so they intimate plainly, that sometime our labour may be lost, and our purpose defeated; and that by the default of others it may be impossible we should arrive to a peaceable condition of life with all men. However, by this rule we are directed not only ourselves not to infringe the terms of peace toward others, but to endeavour earnestly by all honest and prudent means to obtain the good-will, favour, and respect of others, by which they may be disposed to all friendly correspondence with us, and not to disturb the quiet and tranquillity of our lives.

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Having thus by way of explication superficially glanced upon the words, we will proceed to a more large and punctual review of them; and shall consider more distinctly the particulars grossly mentioned: and,

I. What those especial duties are, included in this more comprehensive one of living peaceably with all men; both those which are directly required of us, as the necessary causes or immediate results of a peaceable disposition in us toward others; and also those which are to be performed by us, as just and reasonable means conducive to beget or preserve in others a peaceable inclination toward us: these I shall consider promiscuously: and,

1. We are by this precept directly obliged heartily to love, that is, to bear good-will to, to wish well to,

SERM. to rejoice in the welfare, and commiserate the adver-
XXIX. sities of all men : at least not to hate, or bear ill-will

1 John iii.
15.

to, to desire or design the harm, to repine at the happy success, or delight in the misfortunes of any : for as it is very hard to maintain peace and amicable correspondence with those we do not truly love ; so it is absolutely impossible to do it long with those we hate : this satanic passion (or disposition of soul) always prompting the mind possessed therewith to the contrivance and execution of mischief ; whence he that hates his brother is said to be a murderer, as having in him that bitter root, from whence, if power and occasion conspire, will probably spring that most extreme of outrages, and capital breach of peace. Love is the only sure cement, that knits and combines men in friendly society ; and hatred, the certain fountain of that violence, which rends and dissolves it. We cannot easily hurt or strive with those we love and wish well to : we cannot possibly long agree with those we hate and malign. Peace without love can be esteemed little more than politic dissimulation ; and peace with hatred is really nothing less than an artificial disguise, or an insidious covert of enmity.

2. We are hence obliged to perform all kind offices of humanity, which the condition of any man can require, and may by us be performed without considerable inconvenience or detriment to ourselves or others. When, for the preservation or comfortable accommodation of life, they need our help or our advice, we are readily to afford them ; when they are in want or distress, we are to minister to them what comfort and relief we can. We are, upon this very score, to obey that injunction of St. Paul to the Ga-

latians, *As we have opportunity, let us do good to all men.* For without this beneficence a man's carriage (though otherwise harmless and inoffensive) appears rather a suspicious strangeness, than a peaceable demeanour, and naturally produces an enmity in those that are concerned in it. For he to whom, being pressed with necessity, requisite assistance is denied, will infallibly be apt to think himself not only neglected and disesteemed, but affronted also and injured; (need, in the general conceit of men, and especially of those that feel it, begetteth a kind of title to some competent relief;) and consequently will heinously resent, and complain bitterly of such supposed wrong, and, if ever he become able, repay it with advantage. And much more are we upon the same account not to perform ill offices toward any man; not to disturb him in the enjoyment of his innocent pleasure, nor to hinder him in the advancing his lawful profit, nor to interrupt him in the prosecution of his reasonable designs; nor anywise to vex and grieve him needlessly; and (above all) not to detain him in, nor to aggravate his affliction. For these are actual violations of peace, and impediments of good correspondence among men. Further,

3. In this duty of living peaceably is included an obligation to all kind of just and honest dealing with all men; punctually to observe contracts, impartially to decide controversies, equally to distribute rewards, to injure no man either in his estate, by violent or fraudulent encroachments upon his just possessions; or in his reputation, by raising or dispersing slanderous reports concerning him: for these courses of all others are most destructive to peace, and upon

SERM. the pretence of them most quarrels that ever were
XXIX. have been commenced.

Justice in its own nature is, and by the common agreement of men hath been designed the guardian of peace and sovereign remedy of contention. But not to insist long upon such obvious subjects,

Vide Tit.
iii. 2.
ἀμείχρους ἵ-
νοι, ἡμετέρας.

4. It much conduceth to the preservation of peace, and upholding amicable correspondence in our dealings and transactions with men, liable to doubt and debate, not to insist upon nice and rigorous points of right, not to take all advantage offered us, not to deal hard measure, not to use extremities, to the damage or hinderance of others, especially when no comparable benefit will thence accrue to ourselves: For such proceedings, as they discover in us little kindness to, or tenderness of our neighbour's good, so they exceedingly exasperate them, and persuade them we are their enemies, and render them ours, and so utterly destroy peace between us. Whenas abating something from the height and strictness of our pretences, and a favourable recession in such cases, will greatly engage men to have an honourable opinion, and a peaceable affection toward us.

5. If we would attain to this peaceable estate of life, we must use toward all men such demonstrations of respect and courtesy, which according to their degree and station custom doth entitle them to, or which upon the common score of humanity they may be reasonably deemed to expect from us; respective gestures, civil salutations, free access, affable demeanour, cheerful looks, and courteous discourse. These, as they betoken good-will in them that use them, so they beget, cherish, and increase it in those, whom they refer to: and the necessary

fruit of mutual good-will is peace. But the contrary SERM. XXIX.
 carriages, contemptuous or disregardful behaviour, difficulty of admission to converse, a tetrical or sullen aspect, rough and fastidious language, as they discover a mind averse from friendly commerce, so they beget a more potent disdain in others : men generally (especially those of generous and hearty temper) valuing their due respect beyond all other interests, and more contentedly brooking injury than neglect. Whence this skill and dexterity of deportment (though immediately, and in its own nature, of no great worth, and regulating actions of small importance, gestures, looks, and forms of speech,) yet because it is a nurse of peace, and greatly contributes to the delightfulness of society, hath been always much commended, and hath obtained a conspicuous place in the honourable rank of virtues, under the titles of courtesy, comity, and affability ; and the opposites thereto, rudeness and rusticity, have been deservedly counted and called vices in morality.

6. This precept directly prohibits the use of all reproachful, scornful, and provoking language ; these being the immediate results of enmity, and actual breaches of peace. Whence St. Paul conjoins, *Μηδένα βλασφημεῖν, and ἀμάχους εἶναι, To speak evil of no man, to be no quarrellers, (or fighters,) but gentle, shewing all meekness unto all men.* For war is managed (and that with more deadly animosity) with the tongue, as well as with the hand. (*There is that speaketh like the piercings of a sword, saith Solomon ; and whose teeth are spears and arrows, and their tongue a sharp sword, saith David.*) Words are with more anguish felt than blows ; their wounds are more incurable, and they leave a deeper

Tit. iii. 2.

Prov. xii.

18. Psal. lvii. 4.

lxiv. 3.

SERM. scar^a. Men usually dread more the loss of their
 XXIX. honour than their lives, and take more grievously
 the ravishing of their credit than the depredation of
 their estate. Living peaceably therefore implies as
 much abstaining from opprobrious words as injurious
 actions; yea more; for reviling is not only a viola-
 tion of peace, but a dishonourable waging of war;
 like shooting arrows dipt in poison, and discharging
 slugs against our neighbour's reputation^b: practices
 condemned by all as base and inhuman, and contrary
 to the laws of a noble warfare; being arguments, we
 affect rather our adversary's utter ruin, than a gallant
 victory over him. There be fair ways of disputing
 our cause, without contumelious reflections upon
 persons; and the errors of men may be sufficiently
 refuted without satirical virulency. One good reason
 modestly propounded hath in it naturally more power
 and efficacy to convince him that is in a mistake, or
 to confound him with shame that is guilty of a fault,
 than ten thousand scoffs and ignominious taunts.

Vid. egre-
 gium Anto-
 nini locum,
 lib. xi.
 §. 18. 9.
 ἀδήκταις.

When we are to express those deeds of nature, (the
 performance of which is concealed, as containing in
 it something of supposed turpitude,) we are wont to
 veil them in such modest circumlocutions, that by the
 hearers without offence to their bashfulness may suf-
 ficiently be understood. So when it is needful or
 expedient to confute the opinions, or reprove the ac-
 tions of men, if we either charitably design their
 amendment, or desire to maintain peaceable cor-
 respondence with them, it behoves that we do not by

^a Ποταπὸν δὲ χρῆμα λειδορία; ὡς θυμοδακὲς ἀληθῶς, καὶ ἀμύττον ψυχὴν
 μᾶλλον ἢ σιδηρὸς χρῶτα. Jul. 2. Orat.

^b Ζῆλος γὰρ συγγνώμης ἀπεστερημένος οὐ ζῆλος, ἀλλὰ θυμὸς μᾶλλον ἐστίν,
 καὶ νουθεσία φιλανθρωπίας οὐκ ἔχουσα, βασκανία τις εἶναι δοκεῖ. Chrys.
 tom. v. p. 32.

using the most broad and distasteful language immoderately trespass upon their modesty and patience; SERM.
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that (to use Seneca's phrase) we do *agere curam non tantum salutis, sed et honestæ cicatricis*. De Clem. i. c. 17. *Have a care not only to cure the wound, but to leave a comely scar*, and not to deform him, whom we endeavour to reform; for no sore is the easilier cured for being roughly handled, and least of all those in manners and opinion. A PROV. xv. 1.
A soft hand, and a tender heart, and a gentle tongue, are most convenient qualities of a spiritual surgeon. But further to this purpose.

7. If we desire to live peaceably with all men, we are to be equal in censuring men's actions, candid in interpreting their meanings, mild in reprehending, and sparing to relate their miscarriages, to derive their actions from the best principles, (from which in the judgment of charity they may be supposed to proceed, as from casual mistake rather than from wilful prejudice, from human infirmity rather than from malicious design,) to construe ambiguous expressions to the most favourable sense they may admit; not to condemn men's practices without distinct knowledge of the case, and examining the reasons, which possibly may absolve or excuse them: to extenuate their acknowledged faults by such circumstances as aptly serve that purpose, and not to exaggerate them by strained consequences, or uncertain conjectures: to rebuke them (if need be) so as they may perceive we sincerely pity their errors, and tender their good, and wish nothing more than their recovery, and do Prov. xvii.
not design to upbraid, deride, or insult over them,⁹ being fallen; and finally, not to recount their misdeeds over-frequently, unseasonably, and with com-

SERM. placence. He that thus demeaneth himself, mani-
XXIX. festly sheweth himself to prize his neighbour's good-
will, and to be desirous to continue in amity with
him; and assuredly obliges him to be in the same man-
ner affected toward him. But he that is rigidly severe
and censorious in his judgments, blaming in them
things indifferent, condemning actions allowable, de-
tracting from qualities commendable, deducing men's
doings from the worst causes, and imputing them to
the worst ends, and representing them under the
most odious appellations; that calls all impositions
of superiors which he dislikes, tyranny, and all man-
ners of divine worship that suit not to his fancy,
superstition, and all pretences to conscience in those
that dissent from him, hypocrisy, and all opinions
different from his, heresy; that is suspicious of ill
intention without sufficient ground, and prejudicates
men's meanings before he well apprehends them, and
captiously perverts sayings capable of good construc-
tion; that is curiously inquisitive into his neighbour's
life, and gladly observes failings therein, and upon
all occasions recites stories to his disgrace and dis-
advantage; that is immoderately bitter, fierce, and
vehement in accusing and inveighing against others,
painting such, as he assumes to impugn, with the
blackest colours, in the most horrid shape and ugly
dress, converting all matter of discourse (though never
so unseasonably and impertinently) into declamation,
and therein copiously expatiating: in fine, employing
his utmost might of wit and eloquence and confidence
in rendering that to others as hateful as he signifies
they are to himself: such men, what do they else
but loudly proclaim that they despise their neighbour's
good-will, purposely provoke his anger, and defy his

That flies
like a vul-
ture to car-
rion only.
Plut.deUtil.
cap.exInim.
Prov. xvii.
9. xxiv. 17.

utmost enmity? For it is impossible such dealing SERM.
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should not by them, who are therein concerned, be
accounted extremely unjust, and to proceed from
desperate hatred.

8. He that would effectually observe this apostolic rule, must be disposed to overlook such lesser faults committed against him, as make no great breach upon his interest or credit, yea to forget or forgive the greatest and most grievous injuries; to excuse the mistakes, and connive at the neglects, and bear patiently the hasty passions of his neighbour, and to embrace readily any seasonable overture, and accept any tolerable conditions of reconciliation^c. For even in common life that observation of our Saviour most exactly holds, *It is impossible that offences should not come*; the air may sooner become wholly fixed, and the sea continue in a perfect rest, without waves or undulations, than human conversation be altogether free from occasions of distaste, which he that cannot either prudently dissemble, or patiently digest, must renounce all hopes of living peaceably here. He that like tinder is inflammable by the least spark, and is enraged by every angry word, and resents deeply every petty affront, and cannot endure the memory of a past unkindness should upon any terms be defaced, resolves surely to live in eternal tumult and combustion, to multiply daily upon himself fresh quarrels, and to perpetuate all enmity already begun. Whenas by total passing by those

^c *Sen. Ben.* vii. 31. Vincit malos pertinax bonitas. Νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. *Rom.* xii. 21.

Irascitur aliquis? tu contra beneficiis provoca: cadit statim simulas ab altera parte deserta; nisi par non pugnat: si utrinque certabitur, ille est melior, qui prior pedem retulit; victus est qui vicit. *Sen. de Ira*, ii. 34.

SERM. little causes of disgust the present contention is altogether avoided, or instantly appeased, our neighbour's passion suddenly evaporates and consumes itself; no remarkable footsteps of dissension remain; our neighbour, reflecting upon what is past, sees himself obliged by our discreet forbearance, however all possible means are used to prevent trouble and

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Prov. xix.
11.

preserve peace. To this purpose, *The discretion of a man deferreth his anger, and it is his glory to pass over a transgression*, saith Solomon: and, Prov. xvii. 9. *He that covereth a transgression seeketh love*, saith the same wise prince. But further,

9. If we would live peaceably with all men, we must not over highly value ourselves, nor over eagerly pursue our own things. We must not admire our own endowments, nor insist upon our deserts; for this will make us apt to depreciate others, and them to loathe us. We must not be over tender of our credit, and covetous of respect; for this will render us apt to take exceptions, and engage us in troublesome competitions for superiority of place, and preeminence in the vain opinions of men. *He that*

Prov. xxviii.

25.
Prov. xiii.
10.

is of a proud heart stirreth up strife: and, *Only* (i. e. chiefly) *from pride cometh contention*, saith Solomon. We must not be much addicted to our own interests, for this will dispose us to encroach upon the concernments of others, and them to resist our attempts, whence conflict and enmity will necessarily arise. We must not prefer our own judgments, and imperiously obtrude them upon others; nor be pertinacious in persuading them to embrace our private opinions, nor violently urgent to a compliance with our humour. For these things are intolerably fastidious in conversation, and obnoxious

to be charged with usurpation and iniquity; all men naturally challenging to themselves an equal, or at least a proportionable share of reason, together with the free conduct of their lives uncontrollable by private dictates. If therefore we desire to live quietly, and not needlessly to disoblige or displease others, we should be modest in esteeming our own abilities, and moderate in pursuing our own advantages, and in our converse not less complacent to others than we desire they should be to us; and as liberal in allowing leave to dissent from us, as we are bold in taking freedom to abound in our own sense. And if in debate a modest declaration of our opinion, and the reasons inducing us thereto, will not prevail, it behoves us to give over such a successless combat, and to retire into the silent enjoyment of our own thoughts. From not observing which rule, discourse grows into contention, and contention improves into feud and enmity.

SERM.
XXIX.

10. If we would live peaceably, it concerns us to abstain from needless contests about matters of opinion, and questions either merely vain and frivolous, of little use or concernment; or over nice and subtle, and thence indeterminable by reason; or that are agitated with extraordinary eagerness and heat of passion; or such as are already defined by general consent; or such upon the decision of which the public peace and safety do depend. There are some controversies prickly, like brambles, and apt to scratch those that handle them, but yielding no savoury or wholesome fruit: such as concern the consequences of imaginary suppositions, the state and circumstances of beings to us unknown, the right application of artificial terms, and the like imperti-

SERM. XXIX. nent matters ; which serve to no other purpose but the exercise of curious wits, and exciting emulation among them. Others there be concerning matters of more weighty moment, yet having the resolution depending upon secrets unsearchable, or the interpretation of ambiguous words and obscure phrases, or upon some other uncertain conjectures ; and are yet rendered more difficult by being entangled with inextricable folds of subtilty, nice distinctions, and crafty evasions, devised by the parties engaged in them for the maintenance of their causes respectively ; whence it hath happened, though with immense care and diligence of both parts they have been long canvassed, that yet they do, and in all probability will for ever remain undecided. So that now to engage in contest about them, may be reasonably deemed nothing more than a wilful mispense of our time, labour, and good humour, by vainly reciprocating the saw of endless contention. Other questions there be in themselves of more easy resolution, and of considerable importance, which yet by extreme opposition of parties are so clouded and overgrown with insuperable prejudices, that the disputing them is seldom attended with other success, than an inflaming ourselves and others with passion. Others are by small and obscure parties managed against the common consent, and against the positive decrees of the most venerable authorities among men, by ventilating which, as truth is like to gain little, so peace is sure to suffer much. For as it is nowise a safe or advised course (except in case of necessary defence) to subject received opinions to the hazardous trial of a tumultuary conflict, their credit being better upheld by a stately reservedness, than by a

Non ampli-
us inveniri
licet quam
quod a Deo
discitur.
*Tertull. de
Anim.*
cap. 2.

popular forwardness of discourse ; as buildings stand **SERM.**
fastest that are never shaken, and those possessions **XXIX.**
remain most secure that are never called in question :
so, on the other hand, to countenance new and uncouth paradoxes, as it argues too much arrogance and presumption in confronting our single apprehensions against the deliberate sense and suffrage of so many men, yea so many ages of men ; and is likely to prove a successless attempt, like swimming against the current, accompanied with much toil and little progress, so it serves no good end, but only foment divisions, and disturbs both our private and the public peace. But most of all we are to be cautelous of meddling with controversies of dangerous consequence, wherein the public weal and quiet are concerned, which bare the roots of sacred authority, and prostitute the mysteries of government to vulgar inspection. Such points ought to be subjects of law, not of syllogism, and the errors in them to be corrected by punishment, rather than confuted by argument : neither can it be thought reasonable that the interest of public peace should depend upon the event of private disputation^d. It concerns us therefore, if we would live peaceably in such disputable matters, reserving all due reverence to the judgments of the most, the best and wisest persons, to be content in a modest privacy, to enjoy the results of a serious and impartial disquisition, patiently enduring others to dissent from us, and not attempting by needless, fruitless, and endless contentions, to gain others to our persuasions ; especially since the truth contended

^d Οἱ μὲν γὰρ ἀποροῦντες πότερον δεῖ τοὺς θεοὺς τιμᾶν, καὶ τοὺς γονεῖς ἀγαπᾶν, ἢ οὐ, κοιλάσεως δέονται· οἱ δὲ πότερον ἢ χιῶν λευκή, ἢ οὐ, αἰσθήσεως.
Arist. Top. i. 8.

SERM. for may not be worth the passion employed upon it,
 XXIX. and the benefits of the victory not countervail the prejudices sustained in the combat. For goodness and virtue may often consist with ignorance and error, seldom with strife and discord. And this consideration I shall conclude with those exhortations of St. Paul, Tit. iii. 9. *But foolish questions, and genealogies, and contentions, and law-contests, decline; for they are unprofitable and vain.* And in 2 Ep. to Tim. ii. 23—25. *But foolish and unlearned questions avoid, knowing that they gender strifes; and the servant of the Lord* (that is, a minister of religion) *must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that are contrarily disposed.* And in the same chapter, ver. 14. *Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, to the subverting of the hearers:* of so pernicious consequence did St. Paul esteem unnecessary wrangling and disputing to be. But further,

Τοὺς ἀντι-
 διατιθεμέ-
 νους.

11. If we desire to live peaceably, we must restrain our pragmatistical curiosity within the bounds of our proper business and concernment, not [being *curiosi in aliena republ.*] invading other men's provinces, and without leave or commission intermeddling with their affairs^c; not rushing into their closets, prying into their concealed designs, or dictating counsel to them without due invitation thereto; not controlling^f their actions, nor subjecting their proceedings to our censure, without competent authority.

^c According to St. Paul's advice, 1 Thess. iv. 11. *Strive* (or be ambitious) *to be quiet, and to mind your own business.* (Φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια.)

For these courses men usually look upon as rash SERM. XXIX. intrusions, both injurious and reproachful to them, usurping upon that freedom of choice, which all men passionately affect to preserve entire to themselves, and arguing them of weakness and incapacity to manage their own business: neither do men more naturally drive away flies that buz about their ears, and molest them in their employments, than they with disdain repel such immodest and unseasonable meddlers in their affairs. Let no man suffer, saith St. Peter, *as a busybody in other men's matters:* 1 Pet. iv. 15. intimating, that those who are impertinently inquisitive into other men's matters, make themselves liable to suffer (and that deservedly) for their fond curiosity and bold presumption. And, *He that* PROV. xxvi. *passeth by, and meddleth with strife belonging not* ¹⁷ *to him, is like one that taketh a dog by the ears,* saith Solomon; that is, he catcheth at that which he cannot hold, and vainly aims at that which he cannot effect, and rashly irritates those which will turn upon him and bite him. If therefore we would neither molest others, nor be disquieted ourselves, we must be like natural agents, never working aught beyond our proper sphere of activity. But especially, if we desire to live peaceably, we must beware of assuming to ourselves a liberty to censure the designs, decrees, or transactions of public authority, and of saying to our superiors, What doest thou? and much more by querulous murmurings, or clamorous declamations, of bringing envy and odium upon them. Few private men are capable of judging aright concerning those things, as being placed beneath in a valley, and wanting a due prospect upon the ground and causes of their proceedings, who by reason of

SERM. their eminent station can see more and further than
 XXIX. they; and therefore are incompetent judges, and unjustly presume to interpose their sentence in such cases. But suppose the actions of superiors notoriously blameable and scandalous, and that by infallible arguments we are persuaded thereof; yet seeing neither the taxing of, nor complaint against them doth in anywise regularly belong to us, nor the discovery of our mind therein can probably be an efficacious means of procuring redress, and immediately tends to diminish the reputation and weaken the affection due to government, and consequently to impair the peaceable estate of things which by them is sustained, we are wholly to abstain from such unwarrantable, unprofitable, and turbulent practices; and with a submiss and discreet silence, passing over the miscarriages of our superiors, to wait patiently upon the providence, and implore the assistance of him, who is the only competent Judge of such, and sovereign Disposer of all things, who hath their hearts in his hands, and fashioneth them as he thinks good. Further,

Prov. xxi. 1.
 xxxiii. 15.

12. If we would live peaceably with all men, it behoves us not to engage ourselves so deeply in any singular friendship, or in devotion to any one party of men, as to be entirely partial to their interests, and prejudiced in their behalf, without distinct consideration of the truth and equity of their pretences in the particular matters of difference; not to approve, favour, or applaud that which is bad in some; to dislike, discountenance, or disparage that which is good in others: not, out of excessive kindness to some, to give just cause of distaste to others: not, for the sake of a fortuitous agreement in disposition, opinion, interest, or relation, to violate the duties of

justice or humanity. For he that upon such terms SERM. XXIX.
is a friend to any one man, or party of men, as to be
resolved, with an implicit faith, or blind obedience, to
maintain whatever he or they shall affirm to be true,
and whatever they shall do to be good, doth in a
manner undertake enmity against all men beside, and
as it may happen, doth oblige himself to contradict
plain truth, to deviate from the rules of virtue, and
to offend Almighty God himself. This unlimited
partiality we owe only to truth and goodness, and to
God, (the fountain of them,) in no case to swerve
from their dictates and prescriptions. He that fol-
lowed Tiberius Gracchus in his seditious practices, Cic. in Læ-
lio.
upon the bare account of friendship, and alleged in
his excuse, that, if his friend had required it of him,
he should as readily have put fire to the Capitol,
was much more abominable for his disloyalty to
his country, and horrible impiety against God, than
commendable for his constant fidelity to his friend.
And that soldier which is said to have told Cæsar, Luc. lib. i.
(in his first expedition against Rome,) that in obe-
dience to his commands he would not refuse to sheathe
his sword in the breast of his brother, or in the
throat of his aged father, or in the bowels of his preg-
nant mother, was for his unnatural barbarity rather
to be abhorred, than to be esteemed for his loyal
affection to his general. And in like manner, he Prov. xxiv.
24. He that
saith to the
wicked,
Thou art
righteous;
him shall
the people
curse, na-
tions shall
abhor him.
Cic. in Læ-
lio.
that, to please or gratify the humour of his friend,
can be either injurious, or treacherous, or notably
discourteous to any man else, is very blameable, and
renders himself deservedly odious to all others.
Lælius, who incomparably well both understood and
practised the rules of friendship, is by Cicero reported
to have made this the first and chief law thereof; *Ut*

SERM. *neque rogemus res turpes, nec faciamus rogati:*

XXIX. *That we neither require of our friends the performance of base and naughty things; nor, being requested of them, perform such ourselves.* And in the heraldry, or comparison of duties, as all others must give place to those of piety, verity, and virtue, so after them the duties of humanity justly challenge the next place of respect, even above those which belong to the highest degree of friendship, (due to our nearest relations, yea to our country itself,) precisely taken, abstracted and distinguished from those of humanity. For the world is in nature the first, the most comprehensive and dearest country of us all; and our general obligations to mankind are more ancient, more fundamental, and more indispensable, than those particular ones superadded to, or superstructed on them. The peace therefore of the world, and the general welfare of men its citizens, ought to be more dear to us, and the means conducing thereto more carefully regarded by us in our actions, than either the love, favour, or satisfaction of any particular persons is to be valued or pursued. And the not observing this rule may reasonably be esteemed to have a great influence upon the continuance of those implacable feuds and dissensions, wherewith the world is so miserably torn and shattered. Men's being peremptorily resolved to extol, countenance, or excuse promiscuously all the principles and proceedings of the party to which they have addicted themselves, and to see no error, fault, or abuse in them; but by all means to depress, vilify, and condemn (if not to reproach, calumniate, and persecute) the opinions and practices of others, and not to acknowledge in them any thing considerably good or com-

mendable; whence commonly all apprehend their adversaries extremely unjust and disingenuous towards them, and are alienated from all thoughts (or however discouraged from all hopes) of friendly accommodation and reconciliation. But he, that would live peaceably with all men, must be free in his judgment, impartial in his dealing, and ingenuous in his carriage toward all: not θαυμάζων πρόσωπα, admiring or wondering at some men, (as if they were impeccable, or infallible,) nor having the truth in respect of persons, abetting in his friends only what is just and true, and allowing the same in others, but in neither by signal approbation countenancing any thing false or evil; for so demeaning himself, he giveth no man just occasion of displeasure or enmity against him. SERM. XXIX.

13. If we would live peaceably ourselves, we should endeavour to preserve peace, and prevent differences, and reconcile dissensions among others, by doing good offices, and making fair representations of intercurrent passages between them; by concealing causes of future disgust, and removing present misunderstandings, and excusing past mistakes; by allaying their passions, and rightly informing their minds, by friendly intercessions, and pacific advices. For the fire that devoureth our neighbour's house threateneth and endangereth ours; and it is hard to approach contention, without being engaged therein. 'Tis not easy to keep ourselves indifferent or neutral; and doing so we shall in likelihood be maligned and persecuted by both the contending parties. *Blessed are the peacemakers*, James ii. 1. James ii. 1. saith our Saviour, *for they shall be called the sons of God*; that is, they shall be highly esteemed and re-

SERM. verenced for this divine quality, wherein they so
XXIX. nearly resemble the God of peace, and his blessed
 Son the great Mediator. But further, without respect to other recompense, and from the nature of their employment, such are immediately happy, and in this their virtuous practice rewards itself, that by appeasing others' quarrels, they save themselves from trouble, and enjoy themselves that tranquillity which they procure to others. But those informing sycophants, those internuncios of pestilent tales, and incendiaries of discord, that (from bad nature, or upon base design) by the still breath of clandestine whispers, or by the more violent blasts of impudent calumnies, kindle the flames of dissension, or foment them among others; that, by disseminating infamous rumours, and by malicious suggestions, instil jealousies into, and nourish malevolent surmises in the minds of men, *separating*, as it is in the Proverbs, *between chief friends*, and widening the distance between others: these, I say, from the seeds of variance they scatter among others, reap in the end mischief and disturbance to themselves; nor can expect to enjoy the benefit of that quiet, which they labour to deprive others of. *The beginning of strife*, saith Solomon, *is as when one letteth out water*; and he that, to the intent his neighbour's lands should be overflowed with a torrent of dissension, doth unloose the dams, and cut the banks of former friendship, may (if he be wise) expect the merciless flood should at length reach himself, and that his own habitation should be at last surrounded therewith. For when men at length begin to be weary, and to repent of their needless quarrels, and the mischievous consequences attending them, and to be inquisi-

To the
counsellors
of peace is
joy. Prov.
xii. 20.

Prov. xvi.
28.

Prov. xvii.
14.

Prov. xxv.
8.

Vid. Prov.
xi. 27.
He that
diligently
seeketh
good pro-

tive into the causes and instruments of their vex- SERM.
 ation, they will certainly find out, detest, and in- XXIX.
 vert the edge of their displeasure upon these
 wretched makebates; and so the poison they mingled
 for others they themselves drink up; the cata-
 strophe of the tragedy (begun by them) is acted
 upon themselves; they sink down into the pit they
 made for others, and in the net which they hid is
 their own foot taken: *Et delator habet quod dedit
 exitium.*

cureth fa-
 vour; but
 he that
 seeketh
 mischief, it
 shall come
 upon him.

Lastly, If we would effectually observe this pre-
 cept, we must readily comply with the innocent cus-
 toms, and obey the established laws of the places
 where we live. I say first comply with the customs;
 which also are in effect inferior laws enacted by the
 tacit agreement of the generality of men; the non-
 observation of which is upon many accounts very
 prejudicial to peaceable life. For to those concerned
 in it, it will always seem to intimate a squeamish
 niceness, a froward perverseness, an arrogant self-
 conceitedness, a manifest despising other men's judg-
 ments, and a virtual condemning their practices of
 fault or folly, and consequently a monopolizing all
 goodness, and appropriating all wisdom to himself;
 qualities intolerably odious to men, and productive
 of enmity. It incenses the people (hugely susceptible
 of provocation) with a sense of notable injury done,
 and contempt cast upon it. For the only authority,
 which the commonalty can lay claim to, consists in
 prescribing rules of decency in language, habit, ges-
 ture, ceremony, and other circumstances of action,
 declared and ratified by ordinary practice; noncon-
 formity to which is by them adjudged a marvellous
 irregularity, contumacy, and rebellion against the

SERM. majesty of the people, and is infallibly revenged and
 XXIX. punished by them.

There is no preserving peace, nor preventing broils and stirs, but by punctually observing that ordinary rule of equity, that in cases of doubtful debate, and points of controverted practice, the fewest should yield to the most, the weakest bend to the strongest, and that to the greatest number should be allowed at least the greatest appearance of reason. To which purpose we may observe, that the best and wisest men (not to displease those with whom they conversed, as far as their duty to God, and their conscience would permit) have commonly in their manners of life followed not what in their retired judgment they most approved, but what suited to the customs of their times and places, avoiding a morose singularity, as offensive to others, and productive of disquiet to themselves^f. You know how Cicero censured Cato for endeavouring, against the grain and predominant genius of those times, to reduce things to a strict agreement with his private notions: *Ille optimo animo utens, et summa fide, nocet interdum reipublicæ. Dicit enim tanquam in Platonis πολιτεία, non tanquam in Romuli fæce sententiam.* But a more clear and pertinent instance we have in St. Paul, who thus represents his own practice: *I have made myself a servant to all: Unto the Jews I became as a Jew; to them that are without law, as without law: To the weak became I as weak: I am made all things to all men, that I might by all*

Epist. ad
Att. lib. ii.
Ep. i.

1 Cor. ix.
20, 21, 22.
x. 33.

^f Id agamus, ut meliorem vitam sequamur quam vulgus, non ut contrariam; alioqui quos emendari volumus fugamus et a nobis avertimus.

Temperetur vita inter bonos mores et publicos, &c. *Sen. Ep. 5.*

means save some. St. Paul wisely knew, that, by a prudent compliance with men's customs, and con-
 descension to their capacities, he engaged to him, or at least did not alienate from him, their affections; and thereby became more capable of infusing good doctrine into their minds, and promoting their spiritual good. And the same course was generally taken by the primitive Christians, who in all things (not inconsistent with the rules and principles of their religion) did industriously conform their conversation to the usual practices of men; thereby shunning those scandalous imputations of pride and perverseness, which then rendered the Jews so odious to the world, as appears by divers passages in the ancient apologists for Christian religion: particularly Justin Martyr (in his Epistle to Diognetus) hath these words: Χριστιανοὶ γὰρ οὔτε γῆ, οὔτε φωνῇ, οὔτε ἔθεσι διακεκριμένοι τῶν λοιπῶν εἰσὶν ἀνθρώπων· οὔτε γὰρ που πόλεις ἰδίας κατοικοῦσιν, οὔτε διαλέκτῳ τινὶ παρηλλαγμένη χρῶνται, οὔτε βίον παράσημον ἀσκοῦσιν—κατοικοῦντες δὲ πόλεις Ἑλληνικάς τε καὶ βαρβάρους, ὡς ἕκαστος ἐκκληρώθη, ἐν τοῖς ἐγχωρίοις ἔθεσιν ἀκολουθοῦντες, &c. *The Christians neither in dwelling, language, or customs differ from the rest of men; they neither inhabit towns proper to themselves, nor use any peculiar dialect, nor exercise an uncouth manner of living; but, as by chance it is allotted to them, inhabiting cities belonging both to Greeks and Barbarians, comply with the customs of the country.* And much more hath he there; and much Tertullian likewise in his Apologetic, to the same purpose. Neither do we find in the life of our Saviour, that exact pattern of wisdom and goodness, that in any thing he did affect to differ from the received customs of his time and country, except such as were

SERM.
XXIX.

Vid. Acts
xxi.

134 *Of a peaceable Temper and Carriage.*

SERM. grounded upon vain conceits, extremely prejudicial
 XXIX. to piety, or directly repugnant thereto.

And I cannot except from this rule the compliance with religious customs used in the worship and service of God : since a wilful discrepancy from them doth much more destroy peace, and kindle the flame of contention, inasmuch as men are apt to apprehend themselves much more slighted and more condemned by a disagreement in those, than in matters of lesser concernment. And it cannot reasonably be imagined, that the God of love and peace, who questionless delights to see men converse in peace and amity, and who therefore in general terms enjoins us to pursue the things that make for peace, (whereof certainly in reason and to experience, following indifferent and harmless customs, not expressly repugnant to his law, nor to the dictates of natural reason, is one thing, and not the least,) in our addresses to himself (partly designed and mainly serving more strictly to unite, not to dissociate men in affection) should dislike or disapprove the use of this course so expedient and conducive to peace : especially since he infinitely more regards the substance of the duty, and the devotion of the heart therein, than the manner, or any circumstantial appendages thereof : it is certain however, that St. Paul intimates a wilful departure from ordinary practice in such cases, to proceed from a contentious disposition : *But if any man, saith he, have a mind to be contentious,* (so δοκεῖ φιλόνεικος εἶναι imports,) *we have no such custom, nor the churches of God.*

Rom. xiv.
19.

1 Cor. xi.
16.

But yet much more is peaceable conversation impeached by disobedience to established laws, those great bulwarks of society, fences of order, and sup-

ports of peace : which he that refuses to obey, is so far from living peaceably with all men, that he may reasonably be presumed unwilling to have peace with any man ; since in a manner he defies all mankind, vilifies its most solemn judgments, endeavours to dissolve those sacred bands by which its union is contained, and to subvert the only foundations of public tranquillity. He declares himself either to affect an universal tyranny over, or an abhorrency from society with, other men, to be unwilling to live with them upon equal terms, or to submit to any fair arbitration, to desire that strifes should be endless, and controversies never decided, who declines the verdict of law, the most solemn issue of deliberate advice, proceeding from the most honourable, most wise, most worthy and select persons, and involving in it the consent of the whole commonwealth. St. Paul, directing that prayers should be made for princes and those in authority, assigns the reason, *that we may lead a quiet and peaceable life, in all godliness and honesty* : and certainly if we are to pray for, we are also obliged to obey them in order to the same end, which to do is absolutely in our power, and more immediately requisite to that purpose. For as no peace can be preserved without the influence of authority ; so no authority can subsist without obedience to its sanctions. He that is desirous to enjoy the privileges of this happy estate of peace, must in reason be content to perform the duties enjoined, and bear the common burdens imposed by those who are the protectors of it.

Thus, as plainly as I could, have I described what it is to live peaceably, and what the means are that principally conduce thereto : I should now proceed

SERM. to consider the object of the duty, and the reasons
XXIX. why it respects all men ; as also whence it comes,
that sometimes we may fail in our endeavour of attaining this desirable condition : and lastly, to propound some inducements persuasive of its practice. But I must not further encroach on your patience, and shall therefore reserve these things to the next opportunity.

Now the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, Son, and Holy Ghost, be among you, and remain with you always. Amen.

S E R M O N XXX.

OF A PEACEABLE TEMPER AND CARRIAGE.

ROM. xii. 18.

If it be possible, as much as lieth in you, live peaceably with all men.

I HAVE very lately considered what it is to *live* **SERM.**
peaceably, and what are the duties included therein; **XXX.**
and what means conduce thereto.

II. I proceed now to consider the object thereof, and why the duty of living peaceably extends to *all men*, that is, why we are bound to bear good-will, and do good offices, and shew civil respects to all men; and to endeavour that all men reciprocally be well-affected toward us. For it might with some colour of reason be objected, and said, Why should I be obliged heartily to love those, that desperately hate me; to treat them kindly, that use me despitefully; to help them, that would hinder me; to relieve them, that would plunge me into utter distress; to comfort them, that delight in my affliction; to be respective to, and tender of, their reputation, who despise, defame, and reproach me; to be indulgent and favourable to them, who are harsh and rigorous in their dealings with me; to spare and pardon them, who with implacable malice persecute me? Why should I seek their friendship, who disdainfully reject

SERM. mine? why prize their favour, who scorn mine? why
 XXX. strive to please them, who purposely offend me? Or
 why should I have any regard to men, void of all
 faith, goodness, or desert? And most of all, why
 should I be bound to maintain amicable correspond-
 ence with those, who are professed enemies to piety
 and virtue, who oppugn truth, and disturb peace,
 and countenance vice, error, and faction? How can
 any love, consent of mind, or communion of good
 offices, intercede between persons so contrarily dis-
 posed? I answer, they may, and ought, and that
 because the obligation to these ordinary perform-
 ances is not grounded upon any peculiar respects,
 special qualifications, or singular actions of men,
 (which are contingent and variable,) but upon the
 indefectible score of common humanity. We owe
 them (as the philosopher alleged, when he dispensed
 his alms to an unworthy person) οὐ τῷ ἀνθρώπῳ, ἀλλὰ
 τῷ ἀνθρωπίνῳ not to the men, but to human nature
 resident in them. There be indeed divers other
 sorts of love, in nature and object more restrained,
 built upon narrower foundations, and requiring more
 extraordinary acts of duty and respect, not com-
 petent to all men; as a love of friendship, founded
 upon long acquaintance, suitableness of disposition,
 and frequent exchanges of mutual kindness; a love
 of gratitude, due to the reception of valuable bene-
 fits; a love of esteem, belonging to persons endued
 with worth and virtue; a love of relation, resulting
 from kindred, affinity, neighbourhood, and other
 common engagements. But the love of benevolence,
 (which is precedent to these, and more deeply rooted
 in nature, more ancient, more unconfined, and more
 immutable,) and the duties mentioned consequent on

it, are grounded upon the natural constitution, necessary properties, and unalterable condition of humanity, and are upon several accounts due thereto. SERM.
XXX.

1. Upon account of universal cognation, agreement, and similitude of nature. For οἰκεῖον ἅπας ἄνθρωπος ἀνθρώπῳ καὶ φίλον *All men naturally are of kin and friends to each other*, saith Aristotle. *Et* ^{8. Eth. cap.} *fratres etiam vestri sumus jure naturæ matris unius*; *We are also your brethren in the right of nature, our common mother*, saith Tertullian of old, ^{In Apolog.} in the name of the Christians to the heathens. We are but several streams issuing from one primitive source; several branches sprouting from the same stock; several stones hewed out of the same quarry: one substance, by miraculous efficacy of the divine benediction diffused and multiplied. One element affords us matter, and one fire actuates it, kindled at first by the breath of God. One blood flows in all ^{Acts xvii. 26.} our veins; one nourishment repairs our decayed bodies, and one common air refreshes our languishing spirits^a. We are cohabitants of the same earth, and fellow-citizens of the same great commonwealth; *Unam remp. omnium agnoscimus mundum*, said the fore-mentioned apologist for Christianity. We were all fashioned according to the same original idea, (resembling God our common Father,) all endowed with the same faculties, inclinations, and affections; all conspire in the essential and more

^a Ἀνδράποδον οὐκ ἀνέξῃ τοῦ ἀδελφοῦ τοῦ σαυτοῦ ὃς ἔχει τὸν Δία πρόγονον ὥσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων γέγονε, καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς, &c. Epict. i. 13.

Nemo est in genere humano, cui non dilectio, etsi non pro mutua charitate, pro ipsa tamen communis naturæ societate debeatur. *Aug. Ep. 121. ad Probam.*

SERM. notable ingredients of our constitution ; and are only
 XXX. distinguished by some accidental, inconsiderable cir-

cumstances of age, place, colour, stature, fortune, and the like ; in which we differ as much from ourselves in successions of time. So that what Aristotle said of a friend is applicable to every man ; every man is ἄλλος αὐτὸς, *another ourself*^b : and he that hates another, detests his own most lively picture ; he that harms another, injures his own nature ; he that denies relief to another, starves a member of his own body,

Prov. xi. 17. and withers a branch of his own tree. *The merciful man doeth good to his own soul ; but he that is cruel troubleth his own flesh.* Neither can any personal demerit of vicious habit, erroneous opinion, enormous practice, or signal discourtesy towards us, dissolve these bands : for as no unkindness of a brother can wholly rescind that relation, or disoblige us from the duties annexed thereto ; so neither upon the faults or injuries of any man can we ground a total dispensation from the offices of humanity, especially if the injuries be not irreparable, nor the faults incurable.

See Deut.
 xxv. 3.—
 Lest thy
 brother
 seem vile
 unto thee.

2. We are indispensably obliged to these duties, because the best of our natural inclinations prompt us to the performance of them ; especially those of pity and benignity, which are manifestly discernible in all, but most powerful and vigorous in the best natures ; and which, questionless, by the most wise and good Author of our beings were implanted therein both as monitors to direct, and as spurs to incite us to the performance of our duty. For the same

^b Nihil est enim unum uni tam simile, tam par, quam omnes inter nosmetipsos sumus, &c. *Cic. de Legib. i. p. 161.*

bowels, that, in our want of necessary sustenance, do by a lively sense of pain inform us thereof, and instigate us to provide against it, do in like manner grievously resent the distresses of another, and thereby admonish us of our duty, and provoke us to relieve them. Even the stories of calamities, that in ages long since past have happened to persons nowise related to us, yea, the fabulous reports of tragical events, do (even against the bent of our wills, and all resistance of reason) melt our hearts with compassion, and draw tears from our eyes; and thereby evidently signify that general sympathy which naturally intercedes between all men, since we can neither see, nor hear of, nor imagine another's grief, without being afflicted ourselves. Antipathies may be natural to wild beasts; but to rational creatures they are wholly unnatural. And on the other side, as nature to eating and drinking, and such acts requisite to the preservation of our life, hath adjoined a sensible pleasure and satisfaction, enticing us to, and encouraging us in the performance of them; so, and doubtless to the same end, hath she made relieving the necessities of others, and doing good offices to them, to be accompanied with a very contentful and delicious relish to the mind of the doer. Epicurus, that great master of pleasure, did himself confess, that to bestow benefits was not only more brave, but more pleasant, than to receive them; (*Ἐπίκουρος*, saith ^c Plutarch, *τοῦ εὖ πάσχειν, τὸ εὖ ποιεῖν, οὐ μόνον κάλλιον, ἀλλὰ καὶ ἡδίων εἶναι φησί.*) And, certainly, no kind of actions a man can perform are attended with a more pure, more perfect, more savoury de-

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XXX.

—hæc nostri pars optimæ sensus, —mutuus ut nos affectus petere auxilium, et præstare jubet. *Juven. Sat. 15.*

^c De Philos. convictu cum Princip. *Εὐφραίνου τὸ εὐεργετεῖν.* M. Ant.

SERM. light, than those of beneficence are. Since nature
 XXX. therefore hath made our neighbour's misery our
 pain, and his content our pleasure; since with indissoluble bands of mutual sympathy she hath concatenated our fortunes and affections together; since by the discipline of our sense she instructs us, and by the importunity thereof solicits us to the observance of our duty, let us follow her wise directions, and conspire with her kindly motions; let us not stifle or weaken by disuse, or contrary practice, but by conformable action cherish and confirm the good inclinations of nature.

3. We are obliged to these duties upon account of common equity. We have all (the most sour and stoical of us all) implanted in us a natural ambition, and a desire (which we can by no means eradicate) of being beloved and respected by all; and are disposed in our need to demand assistance, commiseration of our misfortunes, and relief in our distress of all that are in capacity to afford them; and are apt to be vehemently displeased, to think ourselves hardly dealt with, and to complain of cruelty and inhumanity in those that refuse them to us: and therefore in all reason and equity we should readily pay the same love, respect, aid, and comfort to others, which we expect from others; for, *Beneficium qui dare nescit, injuste petit*; nothing is more unreasonable, or unequal, than to require from others those good turns, which upon like occasion we are unwilling to render to others.

4. We are obliged to these duties of humanity, upon account of common interest, benefit, and advantage. The welfare and safety, the honour and reputation, the pleasure and quiet of our lives are

concerned in our maintaining a loving correspond- SERM.
ence with all men. For so uncertain is our condi- XXX.
tion, so obnoxious are we to manifold necessities,
that there is no man whose good-will we may not
need, whose good word may not stand us in stead,
whose helpful endeavour may not sometime oblige
us. The great Pompey, the glorious triumpher over
nations, and admired darling of fortune, was be-
holden at last to a slave for the composing his ashes,
and celebrating his funeral obsequies. The honour
of the greatest men depends on the estimation of the
least; and the good-will of the meanest peasant is a
brighter ornament to the fortune, a greater acces-
sion to the grandeur of a prince, than the most ra-
diant gem in his royal diadem. However the spite
and enmity of one (and him the most weak other-
wise and contemptible) person may happen to spoil
the content of our whole life, and deprive us of the
most comfortable enjoyments thereof; may divert
our thoughts from our delightful employments to a
solicitous care of self-preservation and defence; may
discompose our minds with vexatious passions; may
by false reports, odious suggestions, and slanderous
defamations blast our credit, raise a storm of general
hatred, and conjure up thousands of enemies against
us; may by insidious practices supplant and under-
mine us, prejudice our welfare, endanger our estate,
and involve us in a bottomless gulph of trouble: it
is but reasonable therefore, if we desire to live se-
curely, comfortably, and quietly, that by all honest
means we should endeavour to purchase the good-
will of all men, and provoke no man's enmity need-
lessly; since any man's love may be useful, and
every man's hatred is dangerous.

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5. We are obliged to these duties by a tacit compact and fundamental constitution of mankind, in pursuance of those principal designs, for which men were incorporated, and are still contained in civil society. For to this purpose do men congregate, cohabit, and combine themselves in sociable communion, that thereby they may enjoy a delightful conversation, void of fear, free from suspicion, and free from danger; promote mutual advantage and satisfaction; be helpful and beneficial each to other: abstracting from which commodities, the retirements of a cloister, or the solitudes of a desert, the life of a recluse, or of a wild beast, would perhaps be more desirable than these of gregarious converse: for as men, being pleased and well-affected to each other, are the most obliging friends, and pleasant companions; so being enraged, they are the most mischievous and dangerous neighbours, the most fierce and savage enemies. By neglecting, therefore, or contravening these duties of humanity, we frustrate the main ends of society, disappoint the expectations of each other, subvert the grounds of ordinary civility, and in the commonwealth deal as unpolitically, as the members in the body should act unnaturally, in subtracting mutual assistance, or harming each other; as if the eye should deny to the hands the direction of sight, and the hands in revenge should pluck out the eyes.

6. We are by observing these rules to oblige and render men well-affected to us, because being upon such terms with men conduceth to our living (not only delightfully and quietly, but) honestly and religiously in this world. How peace and edification,

spiritual comfort and temporal quiet do concur and SERM. cooperate, we see intimated Acts ix. 31. *Then had* XXX. *the churches peace throughout all Judæa, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* St. Paul advised the Christians of his time, liable to persecution, *to make* 1 Tim. ii. *prayers for all men, (and especially for those in* 1, 2. *eminent power,) that they might lead* ^d *a quiet and peaceable life in all godliness and honesty; to pray for them, that is, to pray that they might be so disposed, as not to molest, interrupt, or discourage them in the exercise of virtue, and practice of piety. For these by a tranquillity of mind, a sedateness of affections, a competency of rest, and leisure, and retirement, a freedom from amazing fear, distracting care, and painful sense, are greatly advanced; of which advantages by contentious broils and enmities we are deprived, and encumbered with the contrary impediments. They breed thorny anxieties, and by them choke the seeds of good intention: they raise dusky fumes of melancholy, by them intercepting the beams of spiritual light, and stifling the flames of devout affection. By them our thoughts are affixed upon the basest, and taken off from the most excellent objects; our fancies are disordered by turbulent animosities; our time is spent, and our endeavour taken up in the most ungrateful and unprofitable employments, of defeating the attempts, resisting the assaults, disproving the calumnies, countermining the plots of adversaries; they bring us upon the stage against our will, and make us act parts in tragedies, neither becoming,*

^d Ἡρεμὸν καὶ ἡσυχίον βίον, a retired and quiet life.

SERM. nor delighting us. They disturb often our natural
XXX. rest, and hinder us in the despatch of our ordinary business; and much more impeach the steadiness of our devotion, and obstruct the course of religious practice. They tempt us also to omissions of our duty, to unseemly behaviour, and to the commissions of grievous sin; to harsh censure, envious detraction, unwarrantable revenge, repining at the good successes, and delighting in the misfortunes of others. Many examples occur in history, like those of Hanno the Carthaginian, and Quint. Metellus, (Pompey's antagonist,) who, in pursuance of some private grudges, have not only betrayed their own interests, and sullied their own reputations; but notably disserved and damnified the public weal of their country: and so will our being engaged in enmity with men cause us to neglect, if not to contradict, our dearest concernments; whence we should carefully avoid the occasions thereof, and by an innocent and beneficent conversation oblige men to a friendly correspondence with us.

7. We are obliged to perform these duties of humanity, because by so doing we become more capable of promoting goodness in others, and so of fulfilling the highest duties of Christian charity; of successfully advising and admonishing others; of instructing their ignorance, and convincing their mistakes; of removing their prejudices, and satisfying their scruples; of reclaiming them from vice, error, faction; and reconciling them to virtue, truth, and peace. For by no force of reason, or stratagem of wit, are men so easily subdued, by no bait so thoroughly allured and caught, as by real courtesy, gentleness, and affability; as on the other side, by a sour and

peevish humour, supercilious looks, bitter language, and harsh dealing; men are rendered indocile and intractable, averse from better instruction, obstinate in their ways, and pertinacious in their conceits. Easily do men swallow the pill gilded with fair carriage, and sweetened by kind speech; readily do they afford a favourable ear to the advice seeming to proceed from good-will, and a tender care of their good: but the physic of wholesome admonition being steeped in the vinegar of reproach, and tempered with the gall of passion, becomes distasteful and loathsome to the patient: neither will men willingly listen to the reasonings of those, whom they apprehend disaffected to their persons, and more desirous to wound their reputations, than to cure their distempers. The slightest argument, the most simple and unpolished oration, issuing from the mouth of a friend, is wonderfully more prevalent, than the strongest demonstration, than the most powerful eloquence of an enemy. For obliging usage and courteous speech unlock the affections, and by them insinuate into the reason of men: but surly deportment and forward expressions dam up the attention with prejudice, and interclude all avenues to the understanding. An illustration of which discourse we have from comparing the different practice of the Jews, and the ancient Christians, with the contrary successes thereof. The Jews, by their seditious and turbulent practices, by their insolent contempt, and implacable hatred of others; (for you know what Tacitus saith of them: *Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium*;) by their perverse and unsociable humours, declining all intercourse, and refusing ordi-

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Hist. lib. v.

SERM. nary offices of humanity (so much as to shew the
XXX. way, or to direct the thirsty traveller to the fountain)
 to any not of their own sect, did procure an odium, scorn, and infamy upon their religion, rendered all men averse from inquiring into, or entertaining any good opinion thereof, and so very little enlarged its bounds, and gained few proselytes thereto. But the Christians, by a mild, patient, and peaceable behaviour; by obedience to laws, and compliance with harmless customs; by perfect innocence, and abstinence from doing injury; by paying due respects, and performing civil offices and demonstrations of benevolence; by loving conversation, and friendly commerce with all, commended their doctrine to the regard of men^c: and by this only piece of rhetoric (without terror of arms, or countenance of power, or plausibility of discourse, or promise of temporal reward) subdued the faith of men, and persuaded a great part of the world to embrace their excellent profession.

Tertull.
Apol.

“ We converse with you like men, we use the
 “ same diet, habit, and necessary furniture: we have
 “ recourse to your tribunals; we frequent your mar-
 “ kets, your fairs, your shops, your stalls, your sham-
 “ bles, your baths: we cohabit, we sail, we war, we
 “ till, we trade, we maintain all manner of commerce
 “ with you;” saith the Christian apologist to the pagans, in behalf of the ancient Christians. Which kind of practice they derived not only from the sweet temper and noble genius of their religion, but from the express institution of the first teachers

^c Thus the ancient Christians: but when religion declined, dissension and ill-will did grow; so that the heathen historian (*Am. Mar. lib. xxii.*) could say of Julian: *Nullas infestas hominibus bestias, ut sunt sibi ferales plerique Christianorum, expertus.*

thereof, and from their exemplary practice therein. SERM.
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 For both by doctrine did the apostles exhort, and by their example incite them to adorn the gospel, and render the discipline of Christ amiable by their meek, gentle, compliant, and inoffensive conversation ; and thereby to allure others to a willing entertainment thereof. To this purpose are those exhortations, Phil. iv. 5. *Let your moderation (τὸ ἐπιεικὲς ὑμῶν, your equity, or gentleness) be known to all men :* and, 1 Thess. v. 14.—*Comfort the afflicted, support the weak, be long-suffering toward all. Be ye all careful not to render evil for evil, but always pursue goodness toward each other, and toward all :* and, Gal. vi. 10. *As we have opportunity, let us do good to all men :* and, Tit. iii. 1, 2. *Put them in mind to be subject to principalities and powers, to be ready to every good work, to reproach no man, not to be contentious, but gentle, shewing all meekness to all men :* and, 2 Tim. ii. 24, 25. *The minister of the Lord must not strive ; but be gentle unto all men, apt to teach, patient ; in meekness instructing those that oppose themselves ; (or those that are otherwise disposed, τοὺς ἀντιδιατιθεμένους :) if peradventure God will give them repentance to the acknowledgment of the truth :* where gentleness toward all, and meekness toward adversaries, are oppositely conjoined, with aptness to teach and instruct ; the one qualification so effectually predisposing to the other : and it is beside intimated, that gentle and meek treatment are suitable instruments ordinarily employed by God to convert men from error to truth.

8. We are bound hereto in compliance and conformity to the best patterns ; God, Christ, the apo-

SERM. stles, the primitive saints. This illustrious doctor
 XXX. of Christian religion, St. Paul, did not fail to second
 1 Cor. x. this his doctrine with his own example: for, *Give*
 32, 33. *none offence, saith he, neither to the Jews, nor to*
the Gentiles, nor to the church of God; even as I
please all men in all things, not seeking mine own
profit, but the profit of many, that they may be
saved. Please all men in all things: what could St.
 1 Cor. ix. Paul say, or what do more? And again, *For though,*
 12, &c. *saith he, I be free from all men, yet have I made*
myself a servant unto all, that I might gain the
more. To the weak became I as weak, that I
might gain the weak: I am made all things to all
men, that by all means I might save some. See
 how far this charitable design of doing good to
 others transported him: he parted with his own
 freedom, that he might redeem them from the sla-
 very of a wicked life; he denied his own present
 satisfaction, that he might procure them a lasting
 content; he despised his own profit, that he might
 promote their spiritual advantage; he prostituted
 his own reputation, that he might advance them to
 a condition of true glory. He underwent grievous
 afflictions for their comfort, sustained restless pains
 for their ease, and hazarded his own safety for their
 salvation. He condescended to their infirmities,
 suited his demeanour to their tempers, complied with
 their various humours, and contrary customs: he
 differed from himself, that he might agree with
 them, and transformed himself into all shapes, that
 he might convert them into what they should be,
 reform their manners, and translate them into a
 happy estate. But above all is the practice of our
 Lord himself most remarkable to this purpose; and

discovers plainly to him that observes an univer-SERM. XXX.
sally large and unrestrained philanthropy. For hav-
ing from a wonderful conspiracy of kindness and
good-will (between him and his eternal Father) to-
ward the world of men, descended willingly from
the throne of his celestial majesty, and enveloped his
divine glory in a cloud of mortal frailty, and *that*,
as the apostle saith, *he might reconcile all things* Coloss. i. 20.
in heaven and earth, conjoin God and man by a
nearer alliance, and unite men together by the more
sacred bands of common relation to himself: having
assumed not only the outward shape and corporeal
resemblance of man, but the inward frame, and real
passions of human souls; he disdained not accordingly
to obey the laws, to follow the inclinations, to ob-
serve the duties of the best and most perfect hu-
manity; with an equal and impartial bounty im-
parting free admittance, familiar converse, friendly
aid and succour unto all, even the worst of men in
all appearance, (and that so far, that some rigorous
censurers thence presumed to tax him as *a glutton*, Matt. xi. 19.
and a good-fellow, a friend to publicans and sin-
ners,) distributing liberally to all the incomparable
benefits of his heavenly doctrine, of his holy exam-
ple, of his miraculous power; instructing the igno-
rances, detecting the errors, dispossessing the devils;
sustaining the weaknesses, overlooking the injuries,
comforting the afflictions, supplying the necessities,
healing the diseases, and remedying all the miseries
of all, that did not wilfully reject their own welfare:
He went about, saith St. Peter in the Acts, *doing* Acts x. 38.
good, and healing all that were oppressed of the
devil: and, *He went about all the cities and vil-* Matt. ix. 35.
lages, teaching in their synagogues, and preaching

SERM. *the gospel of the kingdom, and healing every sick-*
 XXX. *ness and every disease among the people, saith St.*

Matthew's Gospel. He despised not the meanest, either in outward estate, or spiritual improvement. He invited all unto him, repelled or discouraged none; nor refused to any that came unto him his counsel or his help. He was averse from no man's society, (and if in any degree from any, chiefly from those, who confidently pretended to extraordinary sanctity, and proudly contemned others.) Meek and gentle he was, mild and patient; courteous and benign; lowly and condescensive; tender and compassionate in his conversation unto all. And for a complement of his transcendent charity, and for an enforcement unto ours, he laid down his life for us all, as a common price to purchase remission of sins; a general ransom to redeem the human creation from the captivity of hell and slavery of corruption, into the glorious liberty of the sons of God; demolishing by his pacific death all partition-walls, and laying open all enclosures of the divine favour; reconciling God to man, and combining man to himself by the fresh cement of his precious blood: so that now not only as fellow creatures, but (which is exceedingly more) as partakers of the same common redemption, as objects of the same mercy, as obliged in the same common debt, and as capable of the same eternal happiness, by new and firmer engagements we are bound to all mutual kindness and benevolence toward all. For, *Destroy not*, saith St. Paul, (and by like reason I may say, harm not, vex not, be not unkind to) *him, for whom Christ died.*

Rom. xiv.
15.

Nay, further, we have the example of Almighty God himself directing, and by our Saviour's express

admonition obliging us to this universal beneficence, SERM. XXX.
 compassion, and patience towards all: who by ex-
 press testimony of sacred writ, and by palpable signs
 of continual experience, declareth himself to be a
 lover of mankind; to be good to all, and tenderly Tit. iii. 4.
 merciful over all his works; not to afflict willingly, Psal. cxlv. 9.
 nor grieve the children of men; to compassionate
 the miseries, and supply the needs, and relieve the
 distresses, to desire the salvation, and to delight in
 the happiness of men: who with an indifferent, un-
 limited munificence dispenses his blessings, extends
 his watchful providence, and imparts his loving care
 unto all; causing his sun with comfortable beams to
 shine, and the refreshing showers to descend, the
 earth to yield her pleasant fruits, the temperate
 seasons to recur, and all the elements to minister
 succour, joy, and satisfaction even to the most im- Vid. Cle-
ment. Epist.
ad Cor. pag.
27.
 pious and ungrateful toward him: who with im-
 mense clemency and long-sufferance overlooks the
 sacrilegious affronts offered daily to his majesty, the
 outrageous violations of his laws, and the contemp-
 tuous neglects of his unexpressible goodness: who
 patiently waits for the repentance, and incessantly
 solicits the reconciliation, courts the amity, and in
 a manner begs the good-will of his most deadly ene-
 mies; whom he hath always in his hand, and can
 crush to nothing at his pleasure. For, *We are am-
 bassadors for Christ, as if God by us did entreat
 you: we beseech you in Christ's behalf; be re-
 conciled to God,* saith St. Paul, 2 Cor. v. 20.

Since therefore upon account of natural consan-
 guinity, of our best inclinations, of common equity,
 and general advantage, and an implicit compact be-
 tween men; of securing our, and promoting others'

SERM. virtue and piety ; from the exhortations of scrip-
XXX. ture mentioned, and many more tending to the same purpose ; from the example of the ancient Christians, the leaders and champions of our religion, of the apostles, the masters and patriarchs thereof, of our blessed Redeemer, and of Almighty God himself, we are obliged to this universal benevolence and beneficence toward all ; no misapprehensions of judgment, no miscarriages in practice, no ill dispositions of soul, no demerits in himself, no discourtesies toward us, ought wholly to alienate our affections from, or to avert us from doing good, or to incline us to render evil for evil unto any person : especially considering, that the omissions of others cannot excuse us from the performance of our duty ; that no man is to be presumed incorrigible, nor (like the lapsed angels) concluded in desperate impenitence ; and that our loving and gentle demeanour toward them may be instrumental to their amendment, and the contrary may contribute to their progress and continuance in offences ; that God hath promised to us a reward of our patience, and hath reserved to them a season of judgment and punishment, if they persist obstinate in their disorderly courses ; that to avenge their trespasses belongs not to us, but to Almighty God, who is more nearly concerned in, and more injured by them, and is yet content to endure them, to prolong their lives, to continue his benefits to them, and to expect their conversion : that our differing from them is not to be attributed to ourselves, but wholly, or chiefly, to the goodness of God ; that we always were, are, and shall be liable to the same errors, vices, and misdemeanours : that, lastly, the faults and follies of others, like the maims

of body, distempers of soul, or crosses of fortune, **SERM.**
(being their own greatest unhappinesses,) require **XXX.**
rather our pity than our hatred, to be eased by our
help than aggravated by our unkindness. 'Tis too
scant therefore and narrow a charity that is limited
by correspondence of courtesy, or by the personal
merits of others. We are bound to live peaceably with,
that is, to be innocent, beneficial, respective to all, and
to seek the reciprocal good-will, love, and amity of all.
But I have insisted too long upon this particular,
concerning the object of this duty, and its extension.

III. I proceed briefly to consider whence it comes,
that, (as I before observed was intimated in these
words, *If it be possible, as much as lieth in you,*)
though we do our parts, and perform carefully the
duties incumbent on us, though we bear good-will,
and do good offices, and yield due respects, and ab-
stain from all not only injurious, but rigorous deal-
ings toward all; though we revile none, nor cen-
sure harshly, nor presumptuously intermeddle with
others' affairs; though we obey laws, and comply
with received customs, and avoid all occasions of
contention; though our tempers be meek, our prin-
ciples peaceable, and our conversations inoffensive,
we may yet prove successful in our endeavours to
live peaceably, and may be hated, harmed, and dis-
quieted in our course of life. That it so happens,
we find by plain experience, and manifold example.
For *Moses, the meekest man upon earth*, and com-
mended beside by all circumstances of divine favour,
and human worth, was yet often envied, impugned,
and molested by those, whom by all manner of bene-
fits he had most highly obliged. And we find David **Vid. Ps. lv.**
frequently complaining, that by those, whose good-
10.

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SERM. will, by performing all offices of friendly kindness
XXX. and brotherly affection, he had studiously laboured to deserve, whose maladies and calamities he had not only tenderly commiserated, but had prayed and humbled his soul with fasting for their recovery and deliverance from them, was yet recompensed by their treacherous devices against his safety, by grievous reproaches, and scornful insultings over him in his affliction; as we see at large in Psalms xxxv. and lxix. And in Psalm cxx. he thus lamentably bemoans his condition: *Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar: My soul hath long dwelt with him that hateth peace: I am for peace; but when I speak, they are for war.* And our blessed Saviour himself, though in the whole tenor of his life he demonstrated an incomparable meekness and sweetness of disposition, and exercised continually all manner of kindness and beneficence toward all men, was notwithstanding loaded with all kinds of injuries and contumelies, was bitterly hated, ignominiously disgraced, and maliciously persecuted unto death. And the same lot befell his faithful disciples, that although their design was benign and charitable, their carriage blameless and obliging toward all, they were yet pursued constantly both by the outrageous clamours of the people, and cruel usages from those in eminent power. Now though it seem strange and almost incredible, that they who are truly friends to all, and are ready to do to all what good they can; who willingly displease none, but industriously strive to acquire (not with glozing shows of popularity, but by real expressions of kindness) the goodwill and favour of all, should yet be maligned, or

molested by any; yet seeing it so happens, if we in- SERM.
quire into the reason, we shall find this miracle in XXX.
morality to proceed (to omit the neglect of the du-
ties mentioned in our former discourse) chiefly from
the exceeding variety, difference, and contrariety of
men's dispositions, joined with the morosity, apt-
ness to mistake, envy, or unreasonable perverseness
of some; which necessarily render the means of at-
taining all men's good-will insufficient, and the en-
deavours unsuccessful. For men seeing by several
lights, relishing with diversely disposed palates, and
measuring things by different standards, we can
hardly do or say any thing, which, if approved and
applauded by some, will not be disliked and blamed
by others; if it advance us in the opinion of some,
will not as much depress us in the judgment of
others; so that in this irreconcilable diversity and
inconsistency of men's apprehensions, it is impossi-
ble not to displease many; especially since some
men either by their natural temper, or from the in-
fluence of some sour principles they have imbibed,
are so morose, rigid, and self-willed; so impatient of
all contradiction to, or discrepancy from their sen-
timents, that they cannot endure any to dissent in
judgment, or vary in practice from them, without
incurring their heavy disdain and censure. And,
which makes the matter more desperate and reme-
diless, such men commonly being least able either
to manage their reason or to command their pas-
sion, as guided wholly by certain blind impulses of
fancy, or groundless prejudices of conceit, or by a
partial admiration of some men's persons, examples,
and authorities, are usually most resolute and pe-
remptory in their courses, and thence hardly capa-

SERM. ble of any change, mitigation, or amendment. **Of**
XXX. which sort there being divers engaged in several
ways, it is impossible to please some without disgusting the other; and difficult altogether to approach any of these wasps without being stung or vexed by them. Some also are so apt to misunderstand men's meanings, to misconstrue their words, and to make ill descants upon, or draw bad consequences from their actions, that it is not possible to prevent their entertaining ill-favoured prejudices against even those that are heartily their friends, and wish them the best. To others the good and prosperous estate of their neighbour, that he flourishes in wealth, power, or reputation, is ground sufficient of hatred and enmity against him: for so we see that Cain hated his innocent brother Abel, because his brother's works were more righteous, and his sacrifices better accepted, than his own; that Joseph's brethren were mortally offended at him, because his father especially loved and delighted in him; that Saul was enraged against David, because his gallant deeds were celebrated with due praises and joyful acclamations of the people; and that the Babylonian princes upon no other score maligned Daniel, but because he enjoyed the favour of the king, and a dignity answerable to his deserts. And who, that loves his own welfare, can possibly avoid such enmities as these? But the fatal rock, upon which peaceable designs are most inevitably split, and which by no prudent steering our course can sometimes be evaded, is the unreasonable perverseness of men's pretences, who sometimes will upon no terms be friends with us, or allow us their good-will, but upon condition of concurring with

them in dishonest and unwarrantable practices; of SERM.
XXX.
omitting some duties, to which by the express com-
mand of God, or evident dictates of right reason, we
are obliged, or performing some action repugnant
to those indispensable rules. But though peace with
men is highly valuable, and possessing their good-
will in worth not inferior to any other indifferent
accommodation of life, yet are these nothing com-
parable to the favour of God, or the internal satis-
faction of conscience; nor, though we were assured
thereby to gain the entire love and favour of all
men living, are we to purchase them at so dear a
rate, as with the loss of these. We must not, to
please or gratify men, commit any thing prohibited,
or omit any thing enjoined by God, the least glimpse
of whose favourable aspect is infinitely more to be
prized, than the most intimate friendship of the
mightiest monarchs upon earth; and the least spark
of whose indignation is more to be dreaded, than
the extremest displeasure of the whole world. In
case of such competition, we must resolve with St.
Paul, *Do I yet ^aconciliate God, or do I endeavour* Gal. i. 10.
to soothe men? For if I yet soothed ^a πείθω. *(or flattered)*
men, (so you know ἀρέσκειν signifies,) I were not
the servant of Christ. Nor are we, that we may
satisfy any man's pleasure, to contravene the dic-
tates of reason, (that subordinate guide of our ac-
tions,) to do any dishonourable or uncomely action,
unworthy of a man, misbeseeming our education, or
incongruous to our station in human society, so as
to make ourselves worthily despicable to the most
by contenting some: nor are we bound always to
desert our own considerable interest, or betray our
just liberty, that we may avoid the enmity of such

SERM. as would violently or fraudulently encroach upon
XXX. them. Nor are we in the administration of justice, distribution of rewards, or arbitration of controversies, to respect the particular favour of any, but the merits only of the cause, or the worth of the persons concerned. Nor are we by feeding men's distempered humours, or gratifying their abused fancies, to prejudice or neglect their real good; to encourage them in bad practices, to foment their irregular passions, to applaud their unjust or uncharitable censures, or to puff up their minds with vain conceit by servile flattery: but rather, like faithful physicians, to administer wholesome, though unsavoury advice; to reveal to them their mistakes, to check their intended progress in bad courses, to reprove their faults seasonably, and when it may probably do them good, though possibly thereby we may provoke their anger and procure their ill-will, and, as St. Paul saith, become their enemies, for telling them the truth. Nor are we ever explicitly to assent to falsehoods, (so apprehended by us,) to belie our consciences, or contradict our real judgments; (though we may sometimes for peace sake prudently conceal them;) nor to deny the truth our defence and patronage, when in order to some good purpose it needs and requires them, though thereby we may incur the dislike, and forfeit the good-will of some men. Nor are we by entertaining any extraordinary friendship, intimate familiarity, or frequent converse with persons notoriously dissolute in their manners, disorderly in their behaviour, or erroneous in weighty points of opinion, to countenance their misdemeanours, dishonour our profession, render ourselves justly suspected, run the hazard of

Gal. iv. 16.

contagion, or hinder their reformation. And especially we are warily to decline the particular acquaintance of men of contentious dispositions, mischievous principles, and factious designs; a bare keeping company with whom looks like a conspiracy, an approving or abetting their proceedings; the refusing any encouragement, signification of esteem, or vouchsafing any peculiar respect to such, we owe to the honour of virtue, which they disgrace, to the love of truth, which they oppugn, to the peace of the world, which they disturb, and to the general good of mankind, which they impeach. And so St. Paul warns us not to *mingle* or consort, not to *diet* or *common* (μὴ συναμίγνυσθαι, and μὴ συνεσθίειν) with men of a dissolute and disorderly conversation: and, to *mark them which cause seditions, and scandals, contrary to Christian doctrine, and to shun or decline them*, (ἐκκλίνειν ἀπ' αὐτῶν,) and to repudiate, deprecate the familiarity of heretics (αἵρετικὸν ἄνθρωπον παραιτεῖσθαι). And St. John forbids us to *wish joy*, or to allow the ordinary respects of civil salutation to apostates and impostors; *lest* (by such demonstration of favour) *we communicate with them in their wicked works*. None of which precepts are intended to interdict to us, or to disoblige us from bearing real good-will, or dispensing needful benefits to any, but to deter us from yielding any signal countenance to vice and impiety; and to excite us to declare such dislike and detestation of those heinous enormities, as may confer to the reclaiming of these, and prevent the seduction of others. So St. Paul expressly, *But if any man obeyeth not our injunction by epistle, do not consort with him, that he may by shame be*

SERM.
XXX.

1 Cor. v. 11.
Ἀτάκτως
περιτ.

Rom. xvi.
17.
Tit. iii. 10.

2 John 10.

2 Thess. iii.
14, 15.

SERM. *reclaimed* (ἵνα ἐντραπή): and, *Account him not an*
 XXX. *enemy, but admonish him as a brother.* Nor ought,

Jude 3.

lastly, the love of peace, and desire of friendly correspondence with any men, avert us from an honest zeal (proportionable to our abilities and opportunities) of promoting the concernments of truth and goodness, though against powerful and dangerous opposition; I say an honest zeal, meaning thereby not that blind, heady passion, or inflammation of spirit, transporting men beyond the bounds of reason and discretion, upon some superficially plausible pretences, to violent and irregular practices; but a considerate and steady resolution of mind, effectually animating a man by warrantable and decent means vigorously to prosecute commendable designs; like that St. Jude mentions, of *striving earnestly for the faith once delivered to the saints*. For this zeal may be very consistent with, yea, greatly conducive to, the designs of peace. And 'tis not a drowsiness, a slack remissness, a heartless diffidence, or a cowardly flinching from the face of danger and opposition, we discourse about, or plead for; but a wise and wary declining the occasions of needless and unprofitable disturbance to ourselves and others.

To conclude this point, (which, if time would have permitted, I should have handled more fully and distinctly,) though to preserve peace, and purchase the good-will of men, we may and ought to quit much of our private interest and satisfaction, yet ought we not to sacrifice to them what is not our own, nor committed absolutely to our disposal, and which in value incomparably transcends them, the maintenance of truth, the advancement of justice, the practice of virtue, the quiet of our conscience, the favour of

Almighty God. And if, for being dutiful to God, SERM. XXX.
and faithful to ourselves in these particulars, any
men will hate, vex, and despite us; frustrate our de-
sires, and defeat our purposes of living peaceably
with all men in this world; we may comfort our-
selves in the enjoyment of eternal peace and satis-
faction of mind, in the assurance of the divine fa-
vour, in the hopes of eternal rest and tranquillity
in the world to come.

Now briefly to induce us to the practice of this
duty of living peaceably, we may consider,

1. *How good and pleasant a thing it is*, as David Ps. cxxxiii. 1.
saith, *for brethren* (and so we are all at least by na-
ture) *to live together in unity*. How that, as Solomon
saith, *better is a dry morsel and quietness there- Prov. xvii.*
with, than a house full of sacrifices with strife.^{1.}

How delicious that conversation is, which is accom-
panied with a mutual confidence, freedom, courtesy,
and complacency: how calm the mind, how composed
the affections, how serene the countenance, how me-
lodious the voice, how sweet the sleep, how contentful
the whole life is of him, that neither deviseth mis-
chief against others, nor suspects any to be contrived
against himself; and contrariwise, how ingrateful and
loathsome a thing it is to abide in a state of enmity,
wrath, dissension; having the thoughts distracted
with solicitous care, anxious suspicion, envious re-
gret; the heart boiling with choler, the face over-
clouded with discontent, the tongue jarring and out
of tune, the ears filled with discordant noises of con-
tradiction, clamour, and reproach; the whole frame
of body and soul distempered and disturbed with the
worst of passions. How much more comfortable it
is to walk in smooth and even paths, than to wander

SERM. in rugged ways overgrown with briers, obstructed
XXX. with rubs, and beset with snares; to sail steadily in
a quiet, than to be tossed in a tempestuous sea; to
behold the lovely face of heaven smiling with a
cheerful serenity, than to see it frowning with clouds,
or raging with storms; to hear harmonious consents,
than dissonant janglings; to see objects correspondent
in graceful symmetry, than lying disorderly in con-
fused heaps; to be in health, and have the natural
humours consent in moderate temper, than (as it
happens in diseases) agitated with tumultuous com-
motions: how all senses and faculties of man unani-
mously rejoice in those emblems of peace, order, har-
mony, and proportion; yea, how nature universally
delights in a quiet stability, or undisturbed progress
of motion; the beauty, strength, and vigour of every
thing requires a concurrence of force, cooperation,
and contribution of help; all things thrive and
flourish by communicating reciprocal aid, and the
world subsists by a friendly conspiracy of its parts;
and especially that political society of men chiefly
aims at peace as its end, depends on it as its cause,
relies on it as its support. How much a peaceful
state resembles heaven, into which neither *complaint*,
pain, nor *clamour* (οὔτε πένθος, οὔτε πόνος, οὔτε κραυγή,
as it is in the Apocalypse) do ever enter; but blessed
souls converse together in perfect love, and in per-
petual concord: and how a condition of enmity re-
presents the state of hell, that black and dismal
region of dark hatred, fiery wrath, and horrible
tumult. How like a paradise the world would be,
flourishing in joy and rest, if men would cheerfully
conspire in affection, and helpfully contribute to each
other's content: and how like a savage wilderness

Vid. Clem.
ad Cor. p.
27, &c.

Rev. xxi.

Better is a
dinner of
herbs where
love is, than
a stalled ox
and hatred
therewith.
Prov. xv. 17.
'Αγαθή.

now it is, when, like wild beasts, they vex and per- SERM.
secute, worry and devour each other. How not only XXX.
philosophy hath placed the supreme pitch of happiness in a calmness of mind, and tranquillity of life, void of care and trouble, of irregular passions and perturbations; but that holy scripture itself in that one term of *peace* most usually comprehends all joy and content, all felicity and prosperity: so that the heavenly consort of angels, when they agree most highly to bless, and to wish the greatest happiness to mankind, could not better express their sense, than by saying, *Be on earth peace, and good will among* Luke ii. 14.
men.

2. That as nothing is more sweet and delightful, so nothing more comely and agreeable to human nature than peaceable living, it being, as Solomon saith, *an honour to a man to cease from strife*; and consequently also a disgrace to him to continue therein: that rage and fury may be the excellencies of beasts, and the exerting their natural animosity in strife and combat may become them; but reason and discretion are the singular eminences of men, and the use of these the most natural and commendable method of deciding controversies among them: and that it extremely misbecomes them that are endowed with those excellent faculties so to abuse them, as not to apprehend each others' meanings, but to ground vexatious quarrels upon the mistake of them; not to be able by reasonable expedients to compound differences, but with mutual damage and inconvenience to prorogue and increase them: not to discern how exceedingly better it is to be helpful and beneficial, than to be mischievous and troublesome to one another. How foolishly and unskilfully they judge,

SERM. that think by unkind speech and harsh dealing to
 XXXI. allay men's distempers, alter their opinions, or remove their prejudices; as if they should attempt to kill by ministering nourishment, or to extinguish a flame by pouring oil upon it. How childish a thing it is eagerly to contend about trifles, for the superiority in some impertinent contest, for the satisfaction of some petty humour, for the possession of some inconsiderable toy; yea, how barbarous and brutish a thing it is, to be fierce and impetuous in the pursuit of things that please us, snarling at, biting, and tearing all competitors of our game, or opposers of our undertaking. But how divine and amiable, how worthy of human nature, of civil breeding, of prudent consideration it is, to restrain partial desires, to condescend to equal terms, to abate from rigorous pretences, to appease discords, and vanquish enmities by courtesy and discretion; like the best and wisest commanders, who by skilful conduct, and patient attendance upon opportunity, without striking of stroke, or shedding of blood, subdue their enemy.

Gal. v. 3. How that peace with its near alliance and concomitants, its causes and effects, love, meekness, gentleness, and patience, are in sacred writ reputed the genuine fruits of the Holy Spirit, issues of divine grace, and offsprings of heavenly wisdom; producing like themselves a goodly progeny of righteous deeds. But that emulation, hatred, wrath, variance, and strife derive their extraction from fleshly lust, hellish craft, or beastly folly; propagating themselves also into a like ugly brood of wicked works.

Jam. iii. 14 For so saith St. James, *If ye have bitter zeal and*
 —18. iv. 1. *strife in your hearts, glory not, ^a nor be deceived*
 • Καὶ μὴ *untruly: This wisdom descendeth not from above,*
 ψεύδισθι
 κατὰ τῆς
 ἀληθείας.

but is earthly, sensual, and devilish: For where **SERM.**
 emulation and strife are, there is ^b tumult, and **XXX.**
 every ^c naughty thing: but the wisdom that is from ^b ^{Ἀνατα-}
 above is first pure, then peaceable, gentle, ^d obse- ^{στασία,}
 quious, full of mercy (or beneficence) and of good ^c ^{confusion.}
 fruits, without partiality and dissimulation: And ^{Φαῦλον}
 the fruit of righteousness is sowed in peace to ^{πράγμα.}
 those that make peace; And from whence are ^d ^{Εὐπυθής.}
 wars and quarrels among you? Are they not
 hence, even from your lusts, that war in your
 members? Likewise, He loveth transgression that
 loveth strife; and, A fool's lips enter into con- **Prov. xvii.**
 tention, and his mouth calleth for strokes, saith **19. xviii. 6.**
 Solomon. That the most wicked and miserable of **Qui posuit**
 creatures is described by titles denoting enmity and **in cælo**
 discord: the hater (Satan), the enemy (ὁ ἐχθρὸς ἄνθρω- **bellum, in**
 πος), the accuser (ὁ κατήγορος), the slanderer (ὁ διάβο- **paradiso**
 λος), the destroyer (ὁ ἀπολλύων), the furious dragon, **fraudem,**
 and mischievously treacherous snake: and how sad **odium inter**
 it is to imitate him in his practices, to resemble him **primos fra-**
 in his qualities. But that the best, most excellent, **tres. Aug.**
 and most happy of Beings delights to be styled, and **Matt. xlii.**
 accordingly to express himself, The God of love, **28. Ἀντι-**
 mercy, and peace; and his blessed Son to be called, **δίας, 1 Pet.**
 and to be, The Prince of peace, the great Me- **v. 8. A**
 diator, Reconciler, and Peacemaker; who is also **murderer,**
 said from on high to have visited us, to give light to **John viii.**
 them that sit in darkness, and in the shadow of **44.**
 death; and to guide our feet in the ways of peace. **2 Cor. xlii.**
 That, lastly, no devotion is pleasing, no oblation ac- **11. Philip.**
 ceptable to God, conjoined with hatred, or proceed- **iv. 9.**
 ing from an unreconciled mind: for, If thou bring **1 Thess. v.**
 thy gift to the altar, and there rememberest that **23. 2 Thes.**
 thy brother hath aught against thee; leave there **iii. 16. Heb.**
vii. Luke i.
79.
Χαίρει γὰρ
τῇ συμφωνίᾳ
λογικῶν φῶν
ζῶντος Θεοῦ,
καὶ ἰατρῶσι-
ται τὴν δια-
φωσίαν.
Orig. c.
Cels. 8.
p. 424.

SERM. *thy gift before the altar, and go thy way; first be*
XXX. *reconciled to thy brother, and then come and offer*
thy gift, saith our Saviour.

I close up all with this corollary: that if we must live lovingly and peaceably with all men, then much more are we obliged to do so with all Christians: to whom by nearer and firmer bands of holy alliance we are related; by more precious communions in faith and devotion we are endeared; by more peculiar and powerful obligations of divine commands, sacramental vows, and formal professions we are engaged: our spiritual brethren, members of the same mystical body, temples of the same Holy Spirit, servants of the same Lord, subjects of the same Prince, professors of the same truth, partakers of the same hope, heirs of the same promise, and candidates of the same everlasting happiness.

Now Almighty God, the most good and beneficent Maker, gracious Lord, and merciful Preserver of all things, infuse into our hearts those heavenly graces of meekness, patience, and benignity, grant us and his whole church, and all his creation to serve him quietly here, and in a blissful rest to praise and magnify him for ever: to whom, with his blessed Son, the great Mediator and Prince of peace, and with his holy Spirit, the everflowing spring of all love, joy, comfort, and peace, be all honour, glory, and praise. And,

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, Son, and Holy Ghost, be among you, and remain with you for ever. Amen.

S E R M O N XXXI.*

THE DUTY AND REWARD OF BOUNTY TO THE POOR.

PSALM cxii. 9.

He hath dispersed, he hath given to the poor; his righteousness endureth for ever, his horn shall be exalted with honour.

AS this whole Psalm appears to have a double in- SERM.
XXXI.
tent; one to describe the proper actions and affec-
tions of a truly religious or pious man; (of a man
who feareth the Lord, and delighteth greatly in Verse 1.
his commandments;) the other to declare the hap-
piness of such a man's state, consequent upon those
his affections and actions, whether in way of natural
result, or of gracious recompense from God: so doth
this verse particularly contain both a good part of a
pious man's character, and some considerable in-
stances of his felicity. The first words (*He hath
dispersed, he hath given to the poor*) express part
of his character; the latter (*his righteousness en-
dureth for ever, his horn shall be exalted with ho-
nour*) assign instances of his felicity. So that our
text hath two parts, one affording us good informa-
tion concerning our duty, the other yielding great

* This Sermon was preached at the Spital upon Wednesday in
Easter-week, A. D. 1671.

SERM. XXXI. encouragement to the performance thereof; for we are obliged to follow the pious man's practice, and so doing we shall assuredly partake of his condition. These parts we shall in order prosecute, endeavouring (by God's assistance) somewhat to illustrate the words themselves, to confirm the truths couched in them, and to inculcate the duties which they imply.

For the first part, *He hath dispersed, he hath given to the poor*; these words in general do import the liberal bounty and mercy which a pious man is wont to exercise; doing which doth in good part constitute him pious, and signally declareth him such; is a necessary ingredient of his piety, and a conspicuous mark thereof. But particularly they insinuate some things concerning the nature, the matter, the manner, and the object of those acts.

He hath dispersed, he hath given. Those words being put indefinitely, or without determining what is dispersed and given by him, may be supposed to imply a kind of universality in the matter of his beneficence; that he bestoweth whatever he hath within compass of his possession, or his power; his *τὰ ὑπάρχοντα*, (the things which he hath,) and his *τὰ ἐνόντα*, (the things which he may,) according to the prescriptions of our Lord in the Gospel. Every thing, I say, which he hath in substance, or can do by his endeavour, that may conduce to the support of the life, or the health, or the welfare in any kind of his neighbour, to the succour or relief of his indigency, to the removal or easement of his affliction, he may well here be understood to disperse and give. Feeding the hungry, clothing the naked, visiting the sick, entertaining the stranger, ransoming the captive, easing the oppressed, comforting the sorrowful,

Luke xii.
33. xi. 41.

assisting the weak, instructing or advising the ignorant, together with all such kinds or instances of beneficence, may be conceived either meant directly as the matter of the good man's dispersing and giving, or by just analogy of reason reducible thereto: substantial alms, as the most sensible and obvious matter of bounty, was (it is probable) especially intended, but thence no manner of expressing it is to be excluded; for the same reasons which oblige us, the same affections which dispose us to bestow our money, or deal our bread, will equally bind and move us to contribute our endeavour and advice, for the sustenance and comfort of our poor neighbour. Answerably our discourse will more expressly regard the principal matter, liberal communication of our goods; but it may be referred to all sorts of beneficence.

Further, the word *dispersed* intimateth the nature of his bounty, in exclusion of practices different from it. He *disperseth*, and is therefore not tenacious, doth not hoard up his goods, or keep them close to himself, for the gratifying his covetous humour, or nourishing his pride, or pampering his sensuality; but sendeth them abroad for the use and benefit of others. He *disperseth* his goods, and therefore doth not fling them away altogether, as if he were angry with them, or weary of them, as if he loathed or despised them; but fairly and softly with good consideration he disposeth of them here and there, as reason and need do require. He *disperseth* them *to the poor*, not dissipateth them among vain or lewd persons in wanton or wicked profusions, in riotous excesses, in idle divertisements, in expensive curiosities, in hazardous gamings, in any such courses which

SERM. swallow whole all that a man hath, or do so cripple
 XXXI. him, that he becomes unable to disperse any thing:
 our good man is to be understood wisely provident,
 honestly industrious, and soberly frugal, that he may
 have wherewith to be just first, and then liberal.

Eph. iv. 28. His *dispersing* also (or *scattering*, so the *Hebrew
 Prov. xi. 24. word here used is elsewhere rendered: *There is*,
 saith the Wise Man, *that scattereth, and yet in-*
creaseth: where we may remark, that this word
 singly by itself, without any adjunct matter to limit
 or interpret it, is used to signify this kind of prac-
 tice. This his *dispersing*, I say, also) denotes the
 extent of the pious man's bounty, that it is very
 large and diffusive, and in a manner unrestrained;
 that it reacheth to many places, and is withheld
 from no persons within the verge of his power and
 opportunity to do good. This practice commonly by
 a like phrase (unto which perhaps this word refers) is
 termed *sowing*: *He*, saith St. Paul, *which soweth*
 2 Cor. ix. 6. 10. *sparingly shall also reap sparingly; and he which*
 Gal. vi. 7, 8. *soweth bountifully shall also reap bountifully*. Now,
 Prov. xi. 18. he that soweth, having chosen a good soil, and a fit
 Prov. xi. 25. season, doth not regard one particular spot, but throw-
 eth all about so much as his hand can hold, so far as
 the strength of his arm doth carry. It is likewise
 called *watering*; (*He that watereth*, saith Solomon,
shall be watered himself;) which expression also
 seemeth to import a plentiful and promiscuous effu-
 sion of good, dropping in showers upon dry and
 parched places; that is, upon persons dry for want,
 or parched with affliction. So the good man doth
 not plant his bounty in one small hole, or spout it on

* Οὐ γὰρ οἶόν τε χρήματ' ἔχειν, μὴ ἐπιμελούμενον, ὅπως ἔχη. Arist.
 Eth. iv. 1.

one narrow spot, but with an open hand disseminates SERM. XXXI. it, with an impartial regard distils it all about. He stints it not to his own family or relations; to his neighbours, or friends, or benefactors; to those of his own sect and opinion, or of his humour and disposition; to such as serve him, or oblige him, or please him; whom some private interest ties, or some particular affection endears him to; but scatters it indifferently and unconfinedly toward all men that need it; toward mere strangers, yea, toward known enemies; toward such who never did him any good, or can ever be able to do any; yea, even toward them who have done evil to him, and may be presumed ready to do more^b. Nothing in his neighbour but absence of need, nothing in himself but defect of ability, doth curb or limit his beneficence. In that 2 Cor. viii. 12. *προθυμία*, (that proclivity and promptitude of mind,) Ubiunque homo est, ibi beneficio locus est. Sen. de Vit. B. cap. 24. which St. Paul speaketh of, he doth good every where: wherever a man is, there is room for his wishing well, and doing good, if he can: he observes Gal. vi. 10. 2 Cor. ix. 13. that rule of the Apostle, *As we have opportunity, let us do good unto all men.* So the pious man hath *dispersed*. It follows,

He hath given to the poor. These words denote the freeness of his bounty, and determine the principal object thereof: he not only lendeth (though he also doth that upon reasonable occasion; for, *A good man*, as it is said before in this Psalm, *sheweth mercy, and lendeth*; and elsewhere, *The righteous is ever merciful, and lendeth*; he, I say, not only Psal. cxii. 5. Ps. xxxvii. 26. sometimes willingly lendeth) to those who in time

^b Ἐὰν ἴδῃς τινὰ κακῶς πάσχοντα, μηδὲν περιεργάζου λοιπόν· ἔχει τὸ δικάϊωμα τῆς βοηθείας, τοῦ κακῶς παθεῖν αὐτόν·—τοῦ Θεοῦ ἐστι, καὶ Ἕλληνας, καὶ Ἰουδαίους. Chrys. in Heb. Orat. 10.

SERM. may repay, or requite him; but he freely giveth to
XXXI. the poor, that is, to those from whom he can expect

Qui diviti
donat, petit.

He that giv-
eth to the
rich shall
surely come
to want.

Prov. xxii.
16.

no retribution back. He doth not (as good and
pious, he doth not) present the rich: to do so is but
a cleanly way of begging, or a subtile kind of trade;
it is hardly courtesy; it is surely no bounty; for
such persons (if they are not very sordid or very
careless, and such men are not usually much troubled
with presents) will, it is likely, overdo him, or at
least will be even with him in kindness. In doing
this, there is little virtue; for it there will be small

Luke vi. 33,
34.

reward. For, *If you do good to them who do good
to you*, (or whom you conceive able and disposed to
requite you,) ποία χάρις, *what thanks* are due to you?
For that, saith our Saviour, *even sinners* (even men
notoriously bad) *do the same*: *And if you lend to
them from whom you hope to receive, what thanks
have you? For sinners even lend to sinners, to
receive as much again.* All men commonly, the
bad no less than the good, are apt to be superfluously
kind in heaping favours on those whom fortune be-
friends, and whose condition requires not their cour-
tesy; every one almost is ready to adopt himself into
the kindred, or to screw himself into the friendship of
the wealthy and prosperous^c: but where kindred is
of use, there it is seldom found; it is commonly so
deaf, as not to hear when it is called; so blind, as
not to discern its proper object and natural season,
(*the time of adversity, for which a brother is born.*)
Men disclaim alliance with the needy, and shun his

Prov. xvii.
17.

^c Ὅταν δ' ὁ δαίμων εὖ διδῷ, τί χρὴ φίλων; Ἀρκεῖ γὰρ αὐτὸς ὁ Θεὸς ὠφε-
λεῖν θέλων. Eurip. in Orest.

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς.

cquaintance ; so the Wise Man observed, *All the* SERM. XXXI.
brethren of the poor do hate him ; how much more
to his friends go far from him ? Thus it is in vul- Prov. xix. 7, 4.
 gar practice : but the pious man is more judicious, Εὖ πράσσει· τὰ φίλων δ' οὐδὲν, ἢν τις δυστυχῇ.
 more just, and more generous in the placing of his Eurip.
 favours ; he is courteous to purpose, he is good to
 those who need. He, as such, doth not make large
 entertainments *for his friends, his brethren, his* Luke xiv. 12, 13, 14.
kindred, his rich neighbours ; but observes that pre-
 cept of our Lord, *When thou makest a feast, call*
the poor, the maimed, the lame, the blind, and thou
shalt be blessed : for they cannot recompense thee ;
thou shalt be recompensed at the resurrection of the
just. Thus the pious man giveth, that is, with a
 free heart and pure intention bestoweth his goods on
 the indigent, without designing any benefit, or hoping
 for any requital to himself ; except from God, in con-
 science, respect, and love to whom he doeth it.

It may be also material to observe the form of
 speech here used in reference to the time : *He hath*
dispersed, and he hath given ; or, *He doth disperse,*
he doth give ; (for in the Hebrew language the
 past and present times are not distinguished :) which
 manner of speaking may seem to intimate the reality,
 or the certainty, and the constancy of his practice in
 his kind ; for what is past or present, we are infal-
 libly secure of ; and in morals, what one is said to
 have done, or to do, is always understood according
 to habit or custom. It is not, *He will disperse, he*
will give ; that were no fit description of a good
 man ; to pretend to, would be no argument of piety ;
 whose words might import uncertainty, and delay in
 his practice. He that saith, *I will give,* may be fal-
 acious in his professions, may be inconsistent with

SERM. his resolutions, may wilfully or negligently let slip
XXXI. the due season of performing it. Our good man is

Ἐπειλήθη δὲ
Δάσωνας ἱε-
ραγγελτικὸς
μὴν οὐ τιλε-
σμενος δι
τῶν ἐπεσχί-
σεων.

Plut. in
PauloÆmil.

not a *Doson*, or *Will-give*, (like that king of Macedon, who got that name from often signifying an intention of giving, but never giving in effect;) he not only purposes well, and promises fairly for the future, but he hath effectually done it, and perseveres doing it upon every fit occasion. He puts not his neighbour into tedious expectations, nor puts him off with frivolous excuses, saying to him, as it is in the Prov. iii. 28. verbs, *Go, and come again, and to-morrow I will give*, when he hath it by him: he bids him not Jam. ii. 16. have patience, or says unto him, *Depart in peace*, when his need is urgent, and his pain impatient, when hunger or cold do then pinch him, when sickness incessantly vexeth him, when present straits and burdens oppress him; but he affordeth a ready, quick, and seasonable relief.

He hath dispersed, and *given*, while he lives, not reserving the disposal of all at once upon his death, or by his last will; that unwilling will, whereby men would seem to give somewhat, when they can keep nothing; drawing to themselves those commendations and thanks, which are only due to their mortality; whenas were they immortal, they would never be liberal: No; it is, *he hath freely dispersed*; not an inevitable necessity will extort it from him;

Avarus, nisi
cum mori-
tur, nil recte
facit. *Laber*.

it cannot be said of him, that he never does well, but when he dies; so he hath done it really and surely.

He also doth it constantly, through all the course of his life, whenever good opportunity presents itself. He doth it not by fits, or by accident, according to unstable causes or circumstances moving him, (when

bodily temper or humour inclineth him, when a sad SERM.
 object makes vehement impression on him, when XXXI.
 shame obligeth him to comply with the practice of
 others, when he may thereby promote some design,
 or procure some glory to himself,) but his practice is
 constant and uniform, being drawn from steady prin-
 ciples, and guided by certain rules, proceeding from
 reverence to God, and good-will toward man, follow-
 ing the clear dictates and immutable laws of con-
 science. Thus hath the pious man *dispersed*, and
given to the poor: and let thus much suffice for ex-
 plicatory reflection upon the first words.

The main drift and purport of which is, to repre-
 sent the liberal exercising of bounty and mercy to
 be the necessary duty, the ordinary practice, and the
 proper character of a truly pious man; so that per-
 forming such acts is a good sign of true piety; and
 omitting them is a certain argument of ungodliness.
 For the demonstration of which points, and for ex-
 citing us to a practice answerable, I shall propound
 several considerations, whereby the plain reasonable-
 ness, the great weight, the high worth and excellency
 of this duty, together with its strict connection with
 other principal duties of piety, will appear. And
 first, I will shew with what advantage the holy scrip-
 ture represents it to us, or presses it upon us.

1. We may consider, that there is no sort of duties I. Head of
discourse.
 which God hath more expressly commanded, or more
 earnestly inculcated, than these of bounty and mercy
 toward our brethren: whence evidently the great
 moment of them, and their high value in God's
 esteem may be inferred. Even in the ancient law,
 we may observe very careful provisions made for
 engaging men to works of this kind, and the perform-

SERM. XXXI. **ance of them is with huge life and urgency pre-**
scribed: *Thou shalt not harden thy heart, nor shut*
 Dent. xv. 7. *thine hand from thy poor brother.—Thou shalt*
 11. *open thy hand wide unto thy brother, unto thy poor,*
and to thy needy in the land. So did Moses, in
 God's name, with language very significant and
 emphatical, enjoin to the children of Israel. The
 holy prophets also do commonly with an especial
 heat and vigour press these duties, most smartly re-
 proving the transgression or neglect of them; espe-
 cially when they reclaim men from their wicked
 courses, urging them seriously to return unto God
 and goodness, they propose this practice as a singular
 instance most expressive of their conversion, most
 apt to appease God's wrath, most effectual to the re-
 covery of his favour. *Wash you, saith God in Isaiah,*
 Isa. i. 16, *make you clean; put away the evil of your doings*
 17. *from before mine eyes; cease to do evil, learn to do*
well. So in general he exhorts to repentance: then
 immediately he subjoins these choice instances there-
 of: *Seek judgment, relieve the oppressed, judge the*
 Isa. i. 17, *fatherless, plead for the widow.—Come now, then*
 18. *he adds, let us reason together: though your sins be*
 Jer. vii. 5, 6 *as scarlet, they shall be as white as snow; though*
they be red like crimson, they shall be as wool.
 When Daniel would prescribe to king Nebuchad-
 nezzar the best way of amendment, and the surest
 means of averting God's judgments impendent on
 Dan. iv. 27. *him, he thus speaks: Wherefore, O king, let my*
counsel be acceptable unto thee; break off thy sins
by righteousness, and thine iniquities by shewing
mercy to the poor^d. This he culled out as of all

^d Τὰς ἀμαρτίας σου ἐλεημοσύναις λύτρωσαι: so the LXX. render those words, reading, it seems, πηδ for ρηδ.

pious acts chiefly grateful to God, and clearly testifying repentance; and, *so very impious a person was alms able to justify*, says the Father thereupon^c. So also when God himself would declare what those acts are which render penitential devotions most agreeable to him, and most effectual, he thus expresseth his mind: *Is not this the fast which I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?* Of so great consideration and moment was this sort of duties, even under that old dispensation of weakness, servility, and fear; so much tenderness of compassion and benignity did God exact even from that hardhearted and worldly people, who were so little capable of the best rules, and had encouragements, in comparison, so mean toward performances of this nature. The same we may well conceive, under the more perfect discipline of universal amity, of ingenuity, of spiritual grace and goodness, in a higher strain, with more force and greater obligation to be imposed on us, who have so much stronger engagements, and immensely greater encouragements to them. And so indeed it is: for those precepts delivered by our Lord, *Sell all that you have, and give alms; If thou wilt be perfect, sell all that thou hast, and give to the poor; Give to every man that asketh thee; Treasure not up to yourselves treasures upon the earth*, do indeed sound

SERM.
XXXI.

Isa. lviii. 6,

7.

Luke xii.

33. vi. 30.
xi. 41.

Matt. xix.
21. vi. 19.

^c Ναβουχοδανόσορ, τὸν τοιοῦτον ἀσεβῆ, ἰσχυρεν ἡ ἐλεημοσύνη δικαιοῦσαι.
Athan. ad Antioch. Quæst. 87.

SERM. high, but are not insignificant or impertinent. They
 XXXI. cannot signify or design less, than that we should be
 always, in affection and disposition of mind, ready to
 part with any thing we have for the succour of our
 poor brethren ; that to the utmost of our ability (ac-
 cording to moral estimation prudently rated) upon all
 occasions we should really express that disposition in
 our practice ; that we are exceedingly obliged to the
 continual exercise of these duties in a very eminent
 degree. These indeed were the duties which our
 Lord, as he did frequently in his discourse commend
 and prescribe, so he did most signally exemplify in
 his practice ; his whole life being in effect but one
 continual act of most liberal bounty and mercy to-
 ward mankind ; in charity to whom he outdid his
 own severest rules, being content never to possess
 any wealth, never to enjoy any ease in this world.
 And therein (both as to doctrine and practice) did
 the holy apostles closely follow their Master : *As*
poor, yet enriching many ; as having nothing, yet
possessing all things. So they thoroughly in deeds
 practised these duties, which in words they taught
 and earnestly pressed ; admonishing their converts
 to *distribute to the necessities of the saints, to do*
good to all men ; to do good, and to communicate
not to forget ; to shew mercy with cheerfulness, to
put on bowels of mercy ; to be kind and tender-
hearted one toward another ; to abound in the grace
of liberality. Such are their directions and injunc-
 tions to all Christian people ; so did they preach
 themselves, and so they enjoined others to preach.
Charge the rich in this world, saith St. Paul to his
 scholar Timothy, *that they do good, that they be*
rich in good works, ready to distribute, willing to

2 Cor. vi.
10.

Rom. xii.
13.

Gal. vi. 10.

Heb. xiii.
16.

Coloss. iii.
12.

Eph. iv. 32.

2 Cor. viii.
7.

1 Tim. vi.
17, 18.

communicate ; and, *These things*, saith he likewise, SERM. XXXI.
 advising bishop Titus, *I will that thou affirm con-*
stantly, that they which believe in God may be Tit. iii. 8.
careful to maintain good works ; what good works
 he meaneth, the reason adjoined doth shew ; *For*
these things, saith he, *are good and profitable unto*
men.

2. It is indeed observable, that as in every kind
 that which is most excellent doth commonly assume
 to itself the name of the whole kind ; so among the
 parts of righteousness (which word is used to com-
 prehend all virtue and goodness) this of exercising
 bounty and mercy is peculiarly called *righteousness* ;
 so that *righteousness* and *mercifulness*, (or *alms-*
deeds,) the righteous and bountiful person, are in
 scripture expression ordinarily confounded, as it
 were, or undistinguishably put one for the other ; it
 being often, when commendations are given to right-
 eousness, and rewards promised to righteous per-
 sons, hard to discern, whether the general observ-
 ance of God's law, or the special practice of these
 duties, are concerned in them. Likewise works of
 this nature are in way of peculiar excellency termed
good works ; and to perform them is usually styled,
to do good, and *to do well* ; (^a ἀγαθὸν ἐργάζεσθαι, ^b καλὸν
 ποιεῖν, ^c ἀγαθοεργεῖν, ^d ἀγαθοποιεῖν, ^e εὐποιεῖν, ^f εὐεργετεῖν, are Acts ix. 36.
 words applied to this purpose ;) which manners of 1 Tim. v. 10. vi. 18.
 expression do argue the eminent dignity of these Tit. iii. 8.
 performances. 14. 2 Cor. ix. 8. Gal. vi. 9. Ib. 10. Luke vi. 35. Heb. xiii. 16. Acts x. 38.

3. We may also consequently mark, that in those
 places of scripture where the divine law is abridged,
 and religion summed up into a few particulars of
 main importance, these duties constantly make a
 part : so when the prophet Micah briefly reckons

SERM. up those things which are best in the law, and
 XXXI. chiefly required by God, the whole catalogue of
 them consisting but of three particulars, *mercy*
 Micah vi. 8. comes in for one; *He hath shewed thee, O man,*
saith he, what is good: and what doth the Lord
require of thee, but to do justly, and to love mercy,
and to walk humbly with thy God? Likewise of
 those (βαρύτερα τοῦ νόμου, those) more substantial and
weighty things of God's law, the neglect of which
 our Saviour objecteth as an argument of impiety,
 and a cause of woe, to those pretending zealots, this
 Matt. xxiii. is one: *Woe unto you, Scribes and Pharisees, hy-*
 23. *pocrites; for ye pay tithe of mint and cummin,*
and have omitted the weightier matters of the law,
judgment, mercy, and faith. The sum of St. John
 the Baptist's instruction of the people is by St. Luke
 Luke iii. 10, reduced to this point; *The people asked him, say-*
 11. *ing, What shall we do?* He answering saith unto
 them, *He that hath two coats, let him impart to*
him that hath none; and he that hath meat, let
him do likewise. St. James's system of religion is
 Jam. i. 27. this: *Pure and undefiled religion before God and*
the Father is this; to visit the fatherless and
widow in their affliction, (that is, to comfort and re-
 lieve all distressed and helpless persons,) *and to keep*
himself unspotted from the world. St. Paul seems
 Gal. vi. 2. to be yet more compendious and close: *Bear ye,*
saith he, one another's burdens, and so fulfil the
law of Christ. Yea, God himself compriseth all the
 substantial part of religion herein, when, comparing
 Hos. vi. 6. it with the circumstantial part, he saith, *I will have*
mercy, and not sacrifice.

4. It is in like manner considerable, that in the
 general descriptions of piety and goodness, the prac-

tice of these duties is specified as a grand ingredient of them. In this Psalm, where such a description is intended, it is almost the only particular instance; and it is not only mentioned, but reiterated in divers forms of expression. In the 37th Psalm it is affirmed and repeated, that *the righteous sheweth mercy; he sheweth mercy, and giveth; he sheweth mercy, and lendeth.* In the Proverbs it is a commendation of the virtuous woman, *whose price is far above rubies, that she stretcheth out her hand to the poor, yea, stretcheth forth both her hands to the needy.* And in Ezekiel, (which is especially remarkable,) the 18th chapter, where the principal things constituting a pious man are more than once professedly enumerated, this among a very few other particulars is expressed, and taketh up much room in the account; of such a person (who *shall surely live, and not die*, that is, who certainly shall abide in God's favour, and enjoy the happy consequences thereof) it is supposed, that he *neither hath oppressed any, nor hath withholden the pledge, nor hath spoiled by violence; but hath given his bread to the hungry, and hath covered the naked with a garment, and hath taken off his hand from the poor.*

SERM.
XXXI.

Ps. xxxvii.
21, 26.
The right-
eous giveth,
and spareth
not. Prov.
xxi. 26.
xxxi. 20.

Ezek. xviii.
7, 16.

Heb. xiii. 2.

Joh xxix.
12, 13, 15,
16.

5. Also in the particular histories of good men his sort of practice is specially taken notice of, and expressed in their characters. In the story of our father Abraham, his benignity to strangers, and hospitableness, is remarkable among all his deeds of goodness, being propounded to us as a pattern and encouragement to the like practice. In this the conscience of Job did solace itself, as in a solid assurance of his integrity: *I delivered the poor that cried, and the fatherless, and him that had none*

SERM. XXXI. *to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing. I was eyes to the blind, and feet I was to the lame; I was a father to the poor. Did not I weep for him that was in trouble? Was not my soul grieved for the poor?* Hence also did the good publican recommend himself to the favour and approbation of our Saviour, saying, *Behold, Lord, half of my goods I give to the poor:* hence did salvation come to his house: hence he is proclaimed, *a son of Abraham.* Of Dorcas, that good woman, who was so gracious and precious among the disciples, Acts ix. 36. *this is the commendation and character; She was full of good works and almsdeeds, which she did;* such practice made her capable of that favour, so great and extraordinary, the being restored to life; at least in St. Chrysostom's judgment: *The force of her alms,* saith he, *did conquer the tyranny of death*^f. Cornelius also, that excellent person, who was, though a Gentile, so acceptable to God, and had so extraordinary graces conferred on him, is thus represented; Acts x. 2. *He was a devout man, and one that feared God, with all his house; who gave much alms to the people, and prayed to God alway.* We may add, that to be hospitable (one branch of these duties, and inferring the rest) is reckoned a qualification of those who are to be the guides and patterns of goodness unto others. And particularly, one fit to be promoted to a widow's office in the church is thus described; 1 Tim. v. 10. *Well reported of for good works; if she have brought up children; if she have lodged strangers; if she have washed the saints' feet; if*

^f 'Η τῆς ἐλεημοσύνης δύναμις ἐνίκησε θανάτου τὴν τυραννίδα. Chrys. in Gen. Orat. 55.

she have relieved the afflicted; if she have diligently followed every good work. SERM.
XXXI.

6. So near to the heart of piety doth the holy scripture lay the practice of these duties: and no wonder; for it often expressly declares charity to be the fulfilling of God's law, as the best expression of all our duty toward God, of faith in him, love and reverence of him, and as either formally containing, or naturally producing all our duty toward our neighbour. And of charity, works of bounty and mercy are both the chief instances and the plainest signs: for whereas all charity doth consist either in mental desire, or in verbal signification, or in effectual performance of good to our neighbour; this last is the end, the completion, and the assurance of the rest. Good-will is indeed the root of charity; but that lies under ground, and out of sight; nor can we conclude its being or life without visible fruits of beneficence. Good words are at best but fair leaves thereof, such as may, and too often do, proceed from a weak and barren disposition of mind. But these *good works* are *real fruits*, (so St. Paul calls them; *Let ours also*, saith he, *learn to maintain good works for necessary uses, that they be not unfruitful*;) which declare a true life, and a good strength of charity in the bearer of them: by them *τὸ γνήσιον τῆς ἀγάπης*, *the sincerity* (or genuineness) *of our charity is proved*. For as no man ever doth impress a false stamp on the finest metal; so costly charity is seldom counterfeit. It is to decline spending their goods or their pains, that men forge and feign; pretending to make up in wishing well, the defect of doing so, and paying words instead of things: but he that freely imparts what he hath, or can do for his neighbour's

Gal. v. 14.
Rom. xiii.

9, 10.
1 Tim. i. 5.
Matt. vii.

12.

Ἐπίστασις
ἀγάπης ὁ
ἴσως. Greg.
Nyss. in
Matt. v. 7.

Tit. iii. 14.
Rom. xv.
28.
Phil. iv. 17.

2 Cor. viii. 8.

SERM. good, needs no other argument to evince that he loves
 XXXI. in good earnest, nor can indeed well use any other :

for words, if actions are wanting, seem abusive ;
 and if actions are present, they are superfluous.

1 John iii.
 18.

Wherefore St. John thus advises ; *My little children, let us not love in word, or in tongue, (ἀλλ' ἔργῳ,) but in work and in truth.* To love in *work*, and to

love in *truth*, he signifies to be the same thing ; and to pretend love in speech, without practising it in deed, he implies not allowable. And St. James in way of comparison says, that as faith without works is dead, so love without beneficence is useless. For,

James ii.
 15, 16, 17.

If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be you warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit ? Even so faith without works is dead. Cold wishes of good, working no real benefit to our neighbour, and a faint assent unto truth, producing no constant obedience to God, are things near of kin, and of like value ; both of little worth or use. Charity then being the main point of religion, mercy and bounty being the chief parts of charity, well may these duties be placed in so high a rank, according to the divine heraldry of scripture.

7. To enforce which observations, and that we may be further certified about the weight and worth of these duties, we may consider, that to the observance of them most ample and excellent rewards are assigned ; that, in return for what we bestow on our poor brethren, God hath promised all sorts of the best mercies and blessings to us. The best of all

Ps. lxxiii. 3. good things, (that which in David's opinion was better

than life itself,) the fountain of all blessings, (God's love and favour, or mercy,) is procured thereby, or is annexed to it. For, *God loveth a cheerful giver*, 2 Cor. ix. 7. saith St. Paul; and, *The merciful shall obtain mercy*, Matt. v. 7. saith our Saviour: and, *Mercy rejoiceth against judgment*, (or boasteth, and triumpheth over it; ἔλεος κατακαυχᾶται κρίσεως: that is, it appeaseth God's wrath, and prevents our condemnation and punishment,) saith St. James; God will not continue displeased with him, nor will withhold his mercy from him, who is kind and merciful to his neighbour. It is true, if rightly understood, what the Hebrew Wise Man saith, *Water will quench a flaming fire, and alms maketh an atonement for sins*. For this practice hath the nature and name of a sacrifice, and is declared as such both in excellency and efficacy to surpass all other sacrifices; to be most acceptable to God, most available for expiation of guilt, most effectual in obtaining mercy and favour. Other sacrifices performed in obedience to God's appointment (on virtue of our Lord's perfect obedience, and with regard to his pure sacrifice of himself) did in their way propitiate God, and atone sin: but this hath an intrinsic worth, and a natural aptitude to those purposes. Other obligations did signify a willingness to render a due homage to God: this really and immediately performs it. They were shadows or images well resembling that duty, (parting with any thing we have for the sake of God, and for purchasing his favour,) whereof this is the body and substance. This is therefore preferred as in itself excelling the rest, and more estimable in God's sight; so that in comparison or competition therewith, the other seem to be slighted and rejected. *I will*, saith

SERM.
XXXI.

2 Cor. ix. 7.

Matt. v. 7.

James ii. 13.

Matt. vi. 14.

Ecclus. iii.

30.
Si nudum
vestias, te-
ipsum in-
duis justi-
tiam. Ambr.

Offic. i. 11.
Hier. in

Psalms.
cxxxiii.

Chrys. tom.
v. Orat. 55.

Hos. vi. 6.

SERM. God, *have mercy, and not sacrifice*: and, *Will the*
 XXXI. *Lord be pleased with thousands of rams, or with*
 Micah vi. 7. *ten thousands of rivers of oil?* Will he? that is,
 he will not be pleased with such sacrifices, if they be
 abstracted from the more delightful sacrifices of
 bounty and mercy. God never made an exception
 against these, or derogated from them in any case:
 they absolutely and perpetually are, as St. Paul
 Phil. iv. 18. *speaketh, odours of a sweet smell, sacrifices accept-*
able and well-pleasing to God. And the apostle
 Heb. xiii. 16. *to the Hebrews seconds him: To do good, saith he,*
and to communicate, forget not; for with such sa-
crifices God is well pleased. By these, all other
 Luke xi. 41. *works and all enjoyments are sanctified: for, Give*
alms, saith our Lord, of what ye have; and, behold,
all things are pure unto you. Such charitable per-
 sons are therefore frequently pronounced blessed, that
 is, in effect instated in a confluence of all good things.
 Psal. xli. 1. *Blessed is he that considereth the poor, says the*
 Prov. xxii. Psalmist; and, *He that hath a bountiful eye is*
 9. xiv. 21. *blessed, saith Solomon; and, He that hath mercy*
 on the poor, *happy is he, saith the Wise Man again;*
 Matt. v. 7. *and, Blessed are the merciful, saith our Lord him-*
 self. So in gross and generally. Particularly also
 and in retail, the greatest blessings are expressly
 allotted to this practice; prosperity in all our affairs
 is promised thereto. *Thou, saith Moses, shalt surely*
 Deut. xv. 10. *give thy poor brother, and thine heart shall not be*
grieved that thou givest unto him; because that for
this thing the Lord thy God shall bless thee in all
thy works, and in all that thou puttest thine hand
unto. Stability in a good condition is ordinarily
 consequent thereon: so the prophet Daniel implies,
 when, advising king Nebuchadnezzar to these works,

he adds, *If it may be a lengthening of thy tranquillity.* Deliverance from evil incumbent, protection in imminent danger, and support in afflictions, are the sure rewards thereof : so the Psalmist assures us : *Blessed, saith he, is he that considereth the poor : the Lord will deliver him in time of trouble.* ^{SERM. XXXI. Dan. iv. 27. Psal. xli. 1, 2, 3.} *The Lord will preserve him and keep him alive, and he shall be blessed upon earth ; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing ; thou wilt make all his bed in his sickness.* Security from all want is likewise a recompense proper thereto : for, *He that giveth to the poor shall not lack,* saith the Wise Man. *If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light arise in obscurity, &c.* ^{Prov. xxviii. 27. Isa. lviii. 10, 11, 12.} Thriving in wealth and estate is another special reward : for, *The liberal soul shall be made fat ;* the same author ^{Prov. xi. 25.} gives us his word for it. Even of the good things here below, to those who for his sake in this or any other way do *let go houses or lands,* our Lord ^{Matt. xix. 29.} promiseth the return of a *hundredfold*, either in kind or in value. So great encouragements are annexed to this practice even in relation to the concernments of this transitory life : but to them beside God hath destined rewards incomparably more considerable and precious, spiritual and eternal rewards, treasures of heavenly wealth, crowns of endless glory, the perfection of joy and bliss to be dispensed *at the resurrection of the just.* ^{Luke xiv. 14.} *He that for my sake hath left* ^{Matt. xix. 29.} *houses or lands, shall receive a hundredfold now* ^{Mark x. 29, 30.} *at this time, (or in this present life,) and in the world to come shall inherit everlasting life ;* so infallible truth hath assured us. They who perform these

SERM. duties are said to *make themselves bags which wax*
 XXXI. *not old, a treasure that faileth not in the heavens;*
 Luke xii. to *make themselves friends of the unrighteous*
 33. xvi. 9. *mammon, who, when they fail, (when they depart,*
 1 Tim. vi. *and leave their earthly wealth,) will receive them*
 19. *into everlasting habitations; to lay up in store for*
themselves a good foundation against the time to
come, that they may lay hold on eternal life. Such
 rewards are promised to the observers.

8. And correspondently grievous punishments are
 designed and denounced to the transgressors of these
 duties; the worst of miseries is their portion and
 doom: they, for being such, do forfeit God's love
 and favour; they lose his blessing and protection;
 they can have no sure possession, nor any comfort-
 able enjoyment of their estate; for *He*, saith St.
 James ii. *James, shall have judgment without mercy, who*
 13. *sheweth no mercy.* And of such a person it is said
 Job xx. 18, *in Job, That which he laboureth for he shall re-*
 19. *store, and shall not swallow it down: according*
to his substance shall the restitution be, and he
shall not rejoice therein; because he hath oppress-
ed, and forsaken the poor. (Not only because he
 hath unjustly oppressed, but because he hath un-
 charitably forsaken the poor.) If by the divine for-
 Ps. xvii. 14. *bearance such persons do seem to enjoy a fair por-*
 lxxiii. 12. *tion in this life, (prospering in the world, and in-*
creasing in riches,) they will find a sad reckoning
 Luke vi. 24. *behind in the other world: this will be the result*
of that audit; Woe be unto you, rich men, for ye
have received your consolation; (such rich men are
meant, who have got, or kept, or used their wealth
basely; who have detained all the consolation it
yields to themselves, and imparted none to others;)

and, *Remember, son, thou didst receive thy good things in this life*; (so didst receive them, as to swallow them, and spend them here, without any provision or regard for the future in the use of them;) and, *Cast that unprofitable servant* (who made no good use of his talent) *into utter darkness*. Such will be the fate of *every one that treasures up to himself, and is not rich unto God*; not rich in piety and charity, not rich in performing for God's sake works of bounty and mercy.

9. It is indeed most considerable, that at the final reckoning, when all men's actions shall be strictly scanned, and justly sentenced according to their true desert, a special regard will be had to the discharge or neglect of these duties. It is the bountiful and merciful persons, who have relieved Christ in his poor members and brethren, who in that day will appear to be the sheep at the right hand, and shall hear the good Shepherd's voice uttering those joyful words, *Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me*. He doth not say, because you have made goodly professions, because you have been orthodox in your opinions, because you have frequented religious exercises, (have prayed often and long, have kept many fasts, and heard many sermons,) because you have been staunch in your conversations, because you have been punctual in your dealings, because you have maintained a specious guise of piety,

SERM.
XXXI.

Luke xvi.
25.

Matt. xxv.
30.

Luke xii.
21.

Matt. xxv.
34, 35, 36.

SERM. XXXI. sobriety, and justice; (although, indeed, he that will come off well at that great trial, must be responsible, and able to yield a good account in respect to all those particulars;) but because you have been charitably benign and helpful to persons in need and distress, therefore blessed are you, therefore enter into the kingdom of glorious bliss prepared for such persons. This proceeding more than intimates, that, in the judgment of our Lord, no sort of virtue or good practice is to be preferred before that of charitable bounty; or rather that, in his esteem, none is equal thereto: so that if the question were put to him, which is one of them to Antiochus, (in Athanasius's works,) which is the most eminent virtue? our Lord would resolve it no otherwise than is done by that father, affirming, that mercifulness is the queen of virtues; for that, at the final account, the examination chiefly proceeds upon that; it is made the special touchstone of piety, and the peculiar ground of happiness. On the other side, those who have been deficient in these performances (uncharitable and unmerciful persons) will at the last trial appear to be the wretched goats on the left hand, unto whom this uncomfortable speech shall by the great Judge be pronounced; *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.* It is not, we may see, for having done that which in this world is called rapine or wrong, for having pillaged or cozened their neighbour, for having committed adul-

Athanasius, tom. ii.

Matt. xxv. 41, 42, 43.

tery or murder, or any other thing prohibited, that these unhappy men are said to be formally impeached, and finally condemned to that miserable doom; but for having been unkind and unmerciful to their poor brethren^s: this at that high tribunal will pass for a most enormous crime, for the capital offence; for this it is that they shall be cursed, and cast down into a wretched consortship with those malicious and merciless fiends, unto whose disposition they did so nearly approach.

SERM.
XXXI.

Thus it appears how mighty a stress God in the holy scripture doth lay upon these duties, so peremptorily commanding them, so vehemently pressing them, so highly commending them, so graciously by promises alluring us to the performance, so dreadfully by threatenings deterring us from the neglect of them. What an affront then will it be to God's authority, what a distrust to his word, what a contempt of his power, his justice, his wisdom, what a despite to his goodness and mercy, if, notwithstanding all these declarations of his will and purposes, we shall presume to be uncharitable in this kind! There are also considerations, (very many, very clear, and very strong,) which discover the great reasonableness and equity of these laws, with our indispensable obligation to obey them; the which indeed with greater force do exact these duties from us, and do more earnestly plead in the poor man's behalf, than he can beg or cry. If we either look up unto God, or down upon our poor neighbour, if we reflect upon ourselves, or consider our wealth itself,

^s Οὐκ ὅτι διηρπάκασιν, οὐδ' ὅτι σεσυλήκασιν, οὐ μεμοιχεύκασιν, ἢ ἄλλο τι τῶν ἀπηγορευμένων πεποιήκασιν, ταύτην τὴν τάξιν κατακριθέντες, ἀλλ' ὅτι μὴ Χριστὸν διὰ τῶν δεομένων τεθεραπεύκασιν. Greg. Naz. Orat. 16.

SERM. every where we may discern various reasons oblig-
XXXI. ing us, and various motives inducing us to the practice of these duties.

In regard to God,

II. Head
of dis-
course.

1. We may consider, that, by exercising of bounty and mercy, we are kind and courteous to God himself; by neglecting those duties, we are unkind and rude to him: for that what of good or evil is by us done to the poor, God interprets and accepts as done to himself. The poor have a peculiar relation to God; he openly and frequently professeth himself their especial friend, patron, and protector; he is much concerned in, and particularly chargeth his providence with their support. In effect therefore they shall surely be provided for, one way or other;

Ps. xxii. 26.
xviii. 27.
cxlvi. 9.

(The poor shall eat and be satisfied: God will save the afflicted people: The Lord preserveth the strangers, he relieveth the fatherless and wi-

Isa. xli. 17.

dow. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them:) but out of goodness to us, he chooseth, (if it may be, we freely concurring therein,) and best liketh, that it should be done by our hands; this conducing no less to our benefit, than to theirs; we thereby having opportunity to shew our respect to himself, and to lay an engagement on him to do us good. God therefore lendeth the poor man his own name, and alloweth him to crave our succour for his sake. (When the poor man asketh us in God's name, or for God's sake, he doth not usurp or forge, he hath good authority, and a true ground for doing so:) God gives him credit from himself unto us for what he wants,

and bids us charge what he receiveth on his own account; permitting us to reckon him obliged thereby, and to write him our debtor; engaging his own word and reputation duly to repay, fully to satisfy us. *He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again,* saith the Wise Man: and, *Inasmuch as ye have done it to the least of my brethren, ye have done it unto me,* saith our Saviour: and, *God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister,* saith the apostle. What therefore we give to the poor, God accepteth as an expression of kindness to himself, being given to one of his friends and clients, in respect to him; he regards it as a testimony of friendly confidence in him, signifying that we have a good opinion of him, that we take him for able and willing to requite a good turn, that we dare take his word, and think our goods safe enough in his custody. But if we stop our ears, or shut our hands from the poor, God interprets it as a harsh repulse, and an heinous affront put upon himself: we doing it to one who bears his name, and wears his livery, (for the poor man's rags are badges of his relation unto God,) he thereby judges, that we have little good-will, little respect, little compassion toward himself: since we vouchsafe not to grant him so mean a favour, since we refuse at his request, and (as it were) in his need, to accommodate him with a small sum, he justly reputes it as an argument of unkindly diffidence in him, that we have sorry thoughts of him, deeming him no good correspondent, little valuing his word,

SERM.
XXXI.

Prov. xix.
17.

Matt. xxv.
40, 45.

Heb. vi. 10.

SERM. suspecting his goodness, his truth, or his suffi-
XXXI. ciency.

Eccles. v.
19. vi. 2.

2. We by practising those duties are just, by omitting them are very unjust toward God. For our goods, our wealth, and our estate are indeed none of them simply or properly our own, so that we have an absolute property in them, or an entire disposal of them: no, we are utterly incapable of such a right unto them, or power over them: God necessarily is the true and absolute proprietary of them. They are called the gifts of God: but we must not understand that God, by giving them to us, hath parted with his own right to them: they are deposited with us in trust, not alienated from him; they are committed to us as stewards, not transferred upon us as masters: they are so ours, that we have no authority to use them according to our will or fancy, but are obliged to manage them according to God's direction and order. He, by right immutable, is Lord paramount of all his creation; every thing unalienably belongs to him upon many accounts. He out of nothing made all things at first, and to every creature through each moment a new being is conferred by his preservative influence: originally therefore he is Lord of all things, and continually a new title of dominion over every thing springeth up unto him: it is his always, because he always maketh it. We ourselves are naturally mere slaves and vassals to him: as we can never be our own, (masters of ourselves, of our lives, of our liberties,) so cannot we ever properly be owners of any thing; there are no possible means, by which we can acquire any absolute title to the least mite; the principal right to what we seem to get,

according to all law and reason, accrueth to our **SERM.**
 master. All things about us, by which we live, with **XXXI.**
 which we work and trade, the earth which supports **Ps. xxiv. 1.**
 and feeds us, and furnisheth us with all commodi- **l. 12.**
 ties, the air we breathe, the sun and stars which **lxxxix. 11.**
 cherish our life, are all of them his, his productions **xcv. 5.**
 and his possessions, subsisting by his pleasure, sub-
 ject to his disposal. How then can any thing be
 ours? How can we say, with the foolish churl
 Nabal, *Shall I take my bread, and my water, and* **1 Sam. xxv.**
my flesh, and give it? Thine? O inconsiderate **11.**
 man! How camest thou by it? How dost thou
 hold it? Didst thou make it? Or dost thou pre-
 serve it? Canst thou claim any thing by nature?
 No; thou broughtest nothing with thee into the
 world; thou didst not bring thyself hither^h. Canst
 thou challenge any thing to thyself from chance?
 No, for there is no such thing as chance, all things
 being guided and governed by God's providence.
 Dost thou conceive thy industry can entitle thee to
 any thing? Thou art mistaken; for all the wit and
 strength thou appliest, the head thou contrivest
 with, and the hands thou workest with, are God's;
 all the success thou findest did wholly depend on
 him, was altogether derived from him; all thy pro-
 jects were vain, all thy labours would be fruitless,
 did not he assist and bless thee. Thou dost vainly
 and falsely *lift up thine heart, and forget the Lord* **Deut. viii.**
thy God, whenas thy herds and flocks multiply, **13, 14, 17,**
and thy silver and gold is multiplied, and all that **18.**

^h Sed ais, Quid injustum est, si cum aliena non invadam, pro-
 pria diligentius servem? O impudens dictum! propria dicis?
 quæ? ex quibus reconditis in hunc mundum detulisti? *Ambros.*

SERM. *thou hast is multiplied ; if thou sayest in thy heart,*
 XXXI: *My power, and the might of my hand, hath gotten*
 me this wealth. But thou must remember the Lord
 thy God, for it is he that giveth thee power to get
 wealth. [—Who am I, saith David, and what
 is my people, that we should be able to offer so
 willingly after this sort? For all things come of
 thee; and of thine own have we given thee. 1 Chron.
 xxix. 14.] Since then upon all scores every thing
 we have doth appertain to God, he may without any
 injury recall or resume whatever he pleaseth; and
 while he letteth any thing abide with us, we cannot
 justly use it otherwise than he hath appointed, we
 cannot duly apply it otherwise than to his interest
 and serviceⁱ. God then having enjoined, that after
 we have satisfied our necessities, and supplied our
 reasonable occasions, we should employ the rest to
 Luke iii. 11. the relief of our poor neighbours; that *if we have*
two coats, (one more than we need,) *we should im-*
part one to him that hath none ; if we have meat
abundant, that we *likewise* communicate to him
 that wants it^k: God, by the poor man's voice, (or by
 his need and misery,) demanding his own from us,
 we are very unjust if we presume to withhold it;
 doubly unjust we are, both toward God and toward
 our neighbour: we are unfaithful stewards, misap-
 plying the goods of our Master, and crossing his

ⁱ Aliena rapere convincitur, qui ultra necessaria sibi retinere probatur. *Hieron.*

^k Quicquid Deus plusquam opus est dederit, non nobis specialiter dedit, sed per nos aliis erogandum transmisit; quod si non dederimus, res alienas invasimus. *Aug. Serm. 219. de Temp.*

Proprium nemo dicat quod commune; plus quam sufficeret sumptui violenter obtentum est. *Ambros.*

order¹: we are wrongful usurpers, detaining from **SERM.**
our neighbour that which God hath allotted him; **XXXI.**
we are in the court of conscience; we shall appear
at the bar of God's judgment no better than robbers,
(under vizards of legal right and possession,) spoiling
our poor brother of his goods; his, I say, by the
very same title as any thing can be ours, by the free
donation of God, fully and frequently expressed, as
we have seen, in his holy word. (He cannot take it
away by violence or surreption against our will, but
we are bound willingly to yield it up to him; to do
that, were disorder in him; to refuse this, is wrong
in us.) 'Tis the hungry man's bread which we hoard
up in our barns, 'tis his meat on which we glut, and
his drink which we guzzle^m: 'tis the naked man's
apparel which we shut up in our presses, or which
we exorbitantly ruffle and flaunt in: 'tis the needy
person's gold and silver which we closely hide in
our chests, or spend idly, or put out to useless use.
We are in thus holding, or thus spending, truly *πλε-*
ονέκται, not only covetous, but wrongful, or havers of
more than our own, against the will of the right
owners; plainly violating that precept of Solomon;
Withhold not good from them to whom it is due, **Prov. iii. 27.**
when it is in the power of thy hand to do it. If we
are ambitious of having a property in somewhat, or
affect to call any thing our own, 'tis only by nobly
giving that we can accomplish our desire; that will
certainly appropriate our goods to our use and bene-
fit: but from basely keeping, or vainly embezzling

¹ Σὺ δὲ οὐκ ἀποστερητῆς, ἀ πρὸς οἰκονομίαν ἐδέξω, ταῦτα ἴδια σουτοῦ
ποιούμενος; Bas. M.

^m Nostrum est (pauperes clamant) quod effunditis; nobis cru-
deliter subtrahitur, quod inaniter expenditur. *Bern. Ep. 42.*

SERM. them, they become not our possession and enjoy-
 XXXI. ment, but our theft and our baneⁿ. (These things,
 . spoken after the holy fathers, wise instructors in
 matters of piety, are to be understood with reason-
 able temperament, and practised with honest pru-
 dence. I cannot stand to discuss cases, and remove
 scruples; a pious charity will easily discern its due
 limits and measures, both declining perplexity, and
 not evading duty. The sum is, that justice towards
 God and man obligeth us not to suffer our poor bro-
 ther to perish, or pine away for want, when we sur-
 feit and swim in plenty, or not to see him lack ne-
 cessaries, when we are well able to relieve him.)

Ps. lxviii.
 19. ciii. 4.

3. Shewing bounty and mercy are the most pro-
 per and the principal expressions of our gratitude
 unto God; so that in omitting them, we are not
 only very unjust, but highly ingrateful. Innumer-
 able are the benefits, favours, and mercies, (both
 common and private,) which God hath bestowed
 on us, and doth continually bestow: he incessantly
 showers down blessings on our heads; *he daily load-*
eth us with his benefits; he perpetually *crowneth*
us with lovingkindness and tender mercies: all
 that we are, all that we have, all that we can hope
 for of good, is alone from his free bounty: our
 beings and lives, with all the conveniences and com-
 forts of them, we entirely owe to him as to our
 Maker, our Preserver, our constant Benefactor: all
 the excellent privileges we enjoy, and all the glori-
 ous hopes we have as Christians, we also stand in-
 debted for purely to his undeserved mercy and grace.

Ps. cxvi. 12. And, *What shall we render unto the Lord for all*

ⁿ Omne quod malé possidetur alienum est: male autem possi-
 det, qui male utitur. *August. Ep. 54.*

his benefits toward us? Shall we render him no-
 thing? Shall we refuse him any thing? Shall we
 boggle at making returns so inconsiderable, in re-
 gard to what he hath done for us? What is a little
 gold, or silver, or brass perhaps, which our poor
 neighbour craveth of us, in comparison to our life,
 our health, our reason; to all accommodations of our
 body, and all endowments of our mind? What are
 all the goods in the world to the love and favour of
 God, to the pardon of our sins, to the gifts of God's
 Spirit, to the dignity of being the children of God
 and heirs of salvation; to the being freed from ex-
 treme miseries, and made capable of eternal felicity?
 And doth not this unexpressible goodness, do not all
 these inestimable benefits require some correspond-
 ent thankfulness? Are we not obliged, shall we not
 be willing to exhibit some real testimony thereof?
 And what other can we exhibit beside this? We
 cannot directly or immediately requite God, for he
 cannot so receive any thing from us; he is not ca-
 pable of being himself enriched or exalted, of being
 anywise pleased or bettered by us, who is in him-
 self infinitely sufficient, glorious, joyful, and happy:
Our goodness extends not to him; a man cannot
be profitable to his Maker. All that we can do in
 this kind is thus indirectly, in the persons of his
 poor relations, to gratify him, imparting at his desire,
 and for his sake, somewhat of what he hath bestow-
 ed on us upon them. Such a thankful return we
 owe unto God, not only for what he hath given us,
 but even for the capacity of giving to others; for
 that we are in the number of those who can afford
 relief, and who need not to demand it. Our very
 wealth and prosperous state should not seem to us

SERM.
XXXI.

Ps. xvi. 2.
Job xxii. 2.

SERM. so contemptible things, that we should be unwilling to render somewhat back in grateful resentment for them: the very act of giving is itself no mean benefit; (having so much of honour in it, so much of pleasure going with it, so much of reward following it;) we receive far more than we return in giving; for which therefore it is fit that we should return our gratitude, and consequently that we should perform these duties°. For indeed without this practice, no other expression of gratitude can be true in itself, or can be acceptable to God. We may seem abundantly to thank him in words; but a sparing hand gives the lie to the fullest mouth: we may spare our breath, if we keep back our substance; for all our praising God for his goodness, and blessing him with our lips, if we will do nothing for him, if we will not part with any thing for his sake, appears mere compliment; is, in truth, plain mockery, and vile hypocrisy.

4. Yea, which we may further consider, all our devotion, severed from a disposition of practising these duties, is no less such; cannot have any true worth in it, shall not yield any good effect from it. Our prayers, if we are uncharitably disposed, what are they other than demonstrations of egregious impudence and folly? For how can we with any face

° Δός τι Θεῷ χαριστήριον, ὅτι τῶν εὖ ποιεῖν δυναμένων ἐγένου, ἀλλ' οὐ τῶν εὖ παθεῖν δεομένων. Naz.

—τὸν φιλόανθρωπον ὑμῆσαι δεσπότην, ὅτι τοῖς ἀλλοτρίοις ἡμᾶς σωφρονίζει παθήμασι, καὶ ὠχ ἡμᾶς εἰς ἐτέρων παρέπεμψεν οἰκίας, ἀλλ' εἰς τὰς ἡμετέρας ἄλλους ἤγαγε θύρας. Theod. Ep. 30.

Εἰ δὲ μὴ νομίζεις λαμβάνειν μᾶλλον, ἢ δίδοναι, μὴ παράσχης. Chrysost. tom. v. Orat. 54.

Nec enim homo Deo præstat beneficium in his quæ dederit, sed Deus his homini quæ acceperit. *Salvian.*

presume to ask any thing from God, when we deny SERM. XXXI.
 him requesting a small matter from us? How can
 we with any reason expect any mercy from him,
 when we vouchsafe not to shew any mercy for his
 sake? Can we imagine that God will hearken unto,
 or mind our petitions, when we are deaf to his en-
 treaties, and regardless of his desires? No; *Whoso* Prov. xxi.
stoppeth his ears at the cry of the poor, he also ^{13.}
shall cry himself, but shall not be heard. 'Tis his
 declaration to such bold and unreasonable petition-
 ers, *When you spread forth your hands, I will not* Isa. i. 15.
hear you; when you make many prayers, I will
not hear. No importunity, no frequency of prayers
 will move God in such a case; the needy man's cries Jam. v. 4.
 and complaints will drown their noise; his sighs and Ecclus. iv.
 groans will obstruct their passage, and stop the ears 4, 5, 6.
 of God against them. Likewise all our semblances
 of repentance, all our corporal abstinences and aus-
 terities, if a kind and merciful disposition are want-
 ing, what are they truly but presumptuous dallyings,
 or impertinent triflings with God? For do we not
 grossly collude with sin, when we restrain the sen-
 sual appetites of the body, but foment the soul's
 more unreasonable desires; when we curb our wan-
 ton flesh, and give licence to a base spirit? Do we
 not palpably baffle, when in respect to God we pre-
 tend to deny ourselves, yet upon urgent occasion
 allow him nothing? Do we not strangely prevari-
 cate, when we would seem to appease God's anger,
 and purchase his favour by our submissions, yet re-
 fuse to do that which he declares most pleasing to
 him, and most necessary to those purposes? It is an
 ordinary thing for men thus to serve God, and thus
 to delude themselves: *I have known many*, saith St.

τί δὲ νίηδες,
 σωφροσύνη
 μετὰ ἀπαν-
 θεωρίας;
 &c. Chrys.
 tom. v. Or.
 55.

SERM. Basil, *who have fasted, and prayed, and groaned,*
XXXI. *and expressed all kind of costless piety, who yet*

2 Sam.
xxiv. 24

would not part with one doit to the afflicted?

Such a cheap and easy piety, which costs us little or nothing, can surely not be worth much; and we must not conceit, that the all-wise God (*the God of knowledge, by whom actions are weighed*, as Anna

sang, and who *weigheth the spirits* also, as the Wise Man saith) will be cheated therewith, or take it for more than its just value. No; he hath expressly signified, that he hath *not chosen* such services, nor doth take any pleasure in them: he hath called

them *vain and impertinent oblations*; not *sweet* or *acceptable*, but *abominable and troublesome* to him,

such as he *cannot away with*, and *is weary to bear*.

'Tis *religious liberality* that doth prove us to be serious and earnest in other *religious performances*; which assures that we value matters of piety at a considerable rate; which gives a substance and solidity to our devotions; which sanctifies our fasts, and verifies our penances; which renders our praises real, and our prayers effectual; so that these being combined, we may reasonably expect acceptance and recompense; and in effect to hear that from God, which by him was returned to good Cornelius, *Thy prayers and thine alms are come up for a memorial before God*.

Acts x. 4.

5. The conscionable practice of these duties doth plainly spring from those good dispositions of mind regarding God, which are the original grounds and fountains of all true piety; and the neglect of them

P Οἶδα πολλοὺς νηστεύοντας, προσευχομένους, στενάζοντας, πᾶσαν τὴν ἀδ-
άπανον εὐλάβειαν ἐνδεικνυμένους, ὁβολὸν δὲ ἓνα μὴ προΐεμένους τοῖς θλιβομέ-
νοις. Bas. M. in Luc. xii. 8.

issueth from those vicious dispositions which have a peculiar inconsistency with piety, being destructive thereof in the very foundation and root. Faith in God is the fundamental grace upon which piety is grounded; love and fear of God are the radical principles from which it grows: all which as the charitable man discovers in his practice, so they are apparently banished from the heart of the illiberal and unmerciful person.

As for faith, the good man, in shewing bounty, exerciseth the chief act thereof; he freely parteth with his goods, because he trusteth on God's providence more than them, and believeth God more ready to help him, than any creature can do, in his need; because he is persuaded that God is most good and benign, so as never to suffer him to be oppressed with want; because he taketh God to be just and faithful, who, having charged him *to care for nothing, but to cast his care and burden upon the Lord*, having promised to *care for him, to sustain him, never to leave or forsake him*, having also engaged himself to repay and recompense him for what he giveth to his poor neighbour, will not fail to make good his word; because he thinks God abundantly solvent, and himself never the poorer for laying out in his behalf; because, in short, he is content to live in a dependance upon God, and at his disposal. It is mentioned by the apostle to the Hebrews, as a special instance of a resolute and constant faith in the first Christians, that *they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance*. He that not forcibly by the violent rapacity of others, but voluntarily by his own

SERM.
XXXI.

Matt. vi. 25.
Phil. iv. 6.
1 Pet. v. 7.
Ps. lv. 22.
Heb. xiii. 5.

Heb. x. 34.

SERM. free resignation for the service of God, delivereth
 XXXI. them up with the same alacrity, opinion, and hope, thereby demonstrates the same faith. But the *gripping wretch*, who will bestow nothing on his poor brother for God's sake, is evidently an infidel, having none at all, or very heathenish conceits of God. He must be either a mere atheist, disbelieving the existence of God; or an epicurean, in his heart denying God's providence over human affairs¹; (for did he conceive God to have any regard unto, or any influence over what passes here, how could he be afraid of wanting upon this score? how could he repose any confidence in these possessions? how could he think himself secure in such a neglect or defiance of God?) or he must be exceedingly profane, entertaining most dishonourable and injurious apprehensions of God. He cannot but imagine God very unkind, not only in neglecting men that want his help, but in making them to suffer for spending upon his account; very unjust, in not repaying what he borrows; very unfaithful, in breaking his word; very deceitful, in gulling us of our things by fair promises of restitution and requital: or he must apprehend God forgetful of what we do, and himself says; or that he is needy and impotent, not having wherewith to make satisfaction, not being able to make good what he pretends. He must in his conceit debase God even beneath the vilest creatures, thinking a senseless lump of clay more apt in his need to help him, than God can be with all his power and care; supposing his money safer in his own coffer than in God's hands, and that iron bars

¹ Ὁ γὰρ τοιοῦτος οὐ τῷ Θεῷ πεπίστευκεν, ἀλλὰ τῷ ἑαυτοῦ χρυσίῳ, θεὸν τοῦτο ἡγούμενος, καὶ ἐκ' αὐτῷ πεποιθώς. Const. Apost. iv. 4.

will guard it more surely than divine protection; SERM. XXXI.
 esteeming his neighbour's bond for much better se-

curity than God's word, and that a mortal man is far more able or more true than the eternal God. He certainly cannot think one word true that God says, being loath to trust him for a penny, for a piece of bread, or for an old garment. All God's promises of recompense, and threatenings of punishment, he takes for idle fictions: heaven and hell are but Utopias in his conceit; the joys of one, offered to the charitable person, are but pleasant fancies; the torments of the other, denounced to the uncharitable, but fearful dreams. All other things are but names; money and lands are the only real things unto him; all the happiness he can conceive or wish is contained in bags and barns; these are the sole points of his faith, and Hab. ii. 9. objects of his confidence. *He makes gold his hope,* Job xxxi. 24, 25. *and saith to the fine gold, Thou art my confidence.* *He rejoices because his wealth is great, and because his hand hath gotten much,* as Job speaketh, disclaiming that practice in himself, and tacitly charging it on the persons we speak of. He doth, in fine, affect a total independency upon God, and cares to have no dealing with him; he would trust to himself, and live on his own estate: so gross infidelity and horrible profaneness of mind lie couched under this sort of vices.

As for the love of God, the liberal man declares it, in that for God's sake he is willing to part with any thing, that he values God's love and favour above all other goods; that he deems himself rich and happy enough in the enjoyment of God. But, *Who hath* 1 John iii. 17. *this world's goods, and seeth his brother have need, and shutteth up his bowels from him, how*

[SERM. *dwelleth the love of God in him?* saith St. John:
 XXXI. that is, it is impossible he should love God; 'tis a
 vain conceit to think he does; 'tis a frivolous thing
 for him to pretend it. For how possibly can he
 bear in his heart any affection to God, who will not
 for his sake, and at his instance, part with a little
 worthless trash and dirty pelf? who prizes so in-
 considerable matters beyond God's favour and friend-
 ship? who prefers the keeping of his wealth before
 the enjoyment of God; and chooses rather certainly
 to quit his whole interest in God, than to adventure
 a small parcel of his estate with God? His practice
 indeed sufficiently discovers, that his hard and stupid
 heart is incapable of any love, except of a corrupt,
 inordinate, and fond love, or dotage toward himself,
 since so present and sensible objects cannot affect
 him. *He that loveth not his brother, whom he
 hath seen, how can he love God, whom he hath not
 seen?*

1 John iv.
20.

And as to the fear and reverence of God, the
 liberal man expresses it in submission to God's com-
 mands, although with his own present seeming di-
 minution and loss; in preferring the discharging of
 his conscience before the retaining his money; in
 casting overboard his temporal goods, that he may
 secure his spiritual and eternal concernments. He
 can say (his practice attesting to his profession) with
 David, *I love thy commandments above gold*; and,
The law of thy mouth is dearer to me than thou-

Ps. cxix.
127.

Exod. xviii. *sands of gold and silver*: he shews that he is a
man of truth, fearing God, and hating covetous-
ness; which dispositions, as having much affinity
 and connection, are well joined together by Jethro.
 But the uncharitable man can have little fear of

God before his eyes : since the commands of God SERM.
have no efficacy on his conscience ; since he dreads XXXI.
not the effects of divine power and justice, provoked
by his disobedience ; since he deems an imaginary
danger of want from giving, worse than a cer-
tain commission of sin in withholding ; and is more
afraid of penury here, than of damnation here-
after.

The truth is, the covetous or illiberal man is
therefore incapable of being truly pious, because his
heart is possessed with vain devotion toward some-
what beside God, which in effect is his sole divinity ;
he is justly styled an idolater, for that he directs and Col. iii. 5.
employs the chief affections of his mind upon an Eph. v. 5.
idol of clay, which he loves with all his heart and
all his soul, which he entirely confides in, which he
esteems and worships above all things. It is Mam-
mon, which of all the competitors and antagonists of
God, invading God's right, and usurping his place,
is (as our Lord intimates) the most dangerous, and
desperately repugnant : where he becomes predo-
minant, true religion is quite excluded ; *Ye cannot* Matt. vi. 24.
serve God and mammon. Other vicious inclinations
combat reason, and often baffle it, but seldom so
vanquish it, as that a man doth approve or applaud
himself in his miscarriages : but the covetous humour
seizeth on our reason itself, and seateth itself therein ;
inducing it to favour and countenance what is done
amiss. The voluptuous man is swayed by the vio-
lence of his appetite ; but the covetous is seduced
by the dictate of his judgment : he therefore scrapes
and hoards, and lets go nothing, because he esteems
wealth the best thing in the world, and then judges
himself most wise, when he is most base. *Labour* Prov. xxiii.

SERM. *not to be rich ; cease from thine own wisdom*, saith
 XXXI. Solomon ; intimating the judgment such persons are

wont to make of their riches : whence, of all dispositions opposite to piety, this is the most pernicious. But further,

6. Let us consider, that nothing is more conformable to God's nature, or renders us more like to him, than beneficence and mercy ; and that consequently nothing can be more grateful to him : that nothing is more disagreeable and contrary to the essential disposition of God, than illiberality and unmercifulness ; and therefore that nothing can be more distasteful to him. What is any being in the world, but an efflux of his bounty, and an argument of his liberality ? Look every where about nature, consider the whole tenor of providence, survey all the works, and scan all the actions of God, you will find them all conspiring in attestation to those sweet characters and elogies which the holy scripture ascribeth to God, representing him to be *merciful and gracious, longsuffering, and abundant in goodness* ; to be *sorry for evil*, (incident to, or inflicted upon any creature,) to *delight in mercy*, to *wait that he may be gracious* ; styling him the *God of love, of peace, of hope, of patience, of all grace, and of all consolation, the Father of pities, rich in mercy, and full of bowels* ; affirming of him, and by manifold evidences demonstrating, that he is *benign even unto the ungrateful and evil* ; that *he is good to all, and his tender mercies are over all his works*. Nature, I say, providence, and revelation, do all concur in testifying this, that there is nothing in God so peculiarly admirable, nothing, as it were, so godlike, that is, so highly venerable and amiable,

Exod.
xxxiv. 6.

Joel ii. 13.

Mic. vii. 18.

Isa. xxx. 18.

Rom. xv.

5. 33.

Eph. ii. 4.

2 Cor. xiii.

11. i. 3.

Jam. v. 11.

1 Pet. v. 10.

Luke vi. 35.

Ps. cxlv. 9.

as to do good and shew mercy^r. We therefore by **SERM. XXXI.**
 liberal communication to the needy do most ap-
 proach to the nature of God, and most exactly imi- Deus est mortali, ja-
vare mortalem. Plin. N. H. l. ii.
 tate his practice; acquiring to ourselves thereby
 somewhat of divinity, and becoming little gods to
 our neighbour. *Nothing*, saith St. Chrysostom,
maketh us so near equal to God as beneficence^s:
and, Be, saith St. Gregory Nazianzen, *a god to the*
unfortunate, imitating the mercy of God; for a
man hath nothing of God so much as to do good^t.
 That such hath always been the common apprehen-
 sion of men, the practice of all times sheweth, in
 that men have been ever apt to place their bene-
 factors among their gods, deferring that love and
 veneration unto them in degree, which in perfection
 do appertain to the supreme Benefactor^u. *Be mer-* Luke vi. 35,
36.
ciful, as your heavenly Father is merciful; so our
 Saviour proposeth God's mercy to us, both as a pat-
 tern directing, and as an argument inducing us to
 mercifulness: implying it also to be a good sign, de-
 claring us the children of God, the genuine offspring
 of the all-good and all-merciful Father; yea, that it
 even renders and constitutes us such, (we thereby
 coming most truly to represent, and most nearly to

^r Θεοῦ πολλῶν ὄντων ἐφ' οἷς θαυμάζεται, οὐδὲν οὕτως ὡς τὸ πάντα εὐερ-
 γετεῖν ἰδιώτατον. Naz. Orat. 26.

^s Οὐδὲν γὰρ ἡμᾶς ἴσους Θεῷ ποιεῖ, ὡς τὸ εὐεργετεῖν. Chrys. in Matt.
 Orat. 35.

^t Γένου τῷ ἀτυχοῦντι Θεός, τὸν ἔλεον τοῦ Θεοῦ μιμησάμενος· οὐδὲν γὰρ
 οὕτως ὡς τὸ εὖ ποιεῖν ἄνθρωπος ἔχει Θεοῦ. Naz. Or. 16.

^u Hic est vetustissimus referendi bene merentibus gratiam mos,
 ut tales numinibus adscribantur. Plin. ii. 7.

Suscepit vita hominum, consuetudoque communis, ut beneficiis
 excellentes viros in cœlum fama ac voluntate tollerent. Cic. de
 N. D. lib. ii.

SERM. resemble him.) Our Lord further teaches us, say-
 XXXI. ing, *Love your enemies, bless them that curse you,*
 Matt. v. 44, *do good to those that hate you—that ye may be*
 45. *the sons of your Father which is in heaven.* And
 they who thus are God's children must consequently
 be very dear to him, and most gracious in his sight;
 he cannot but greatly like and love himself (the best
 of himself) in them; he cannot but cherish and treat
 them well, who are the fairest and truest images of
 himself; no spectacle can be so pleasant to him, as
 to see us in our practice to act himself, doing good
 Col. iii. 12, *to one another; as the elect of God, holy and be-*
 13. *loved, putting on bowels of mercies and kindness,*
humbleness of mind, meekness, longsuffering; for-
 Eph. v. 1, 2. *bearing one another, and forgiving one another,*
even as Christ forgave us; being followers of God
as dear children, and walking in love, even as
Christ also loved us. But on the other side, there
 is not in nature any thing so remotely distant from
 God, or so extremely opposite to him, as a greedy
 and griping niggard: hell is scarce so contrary to
 heaven, as such a man's disposition to the nature of
 God: for 'tis *goodness* which sits gloriously tri-
 umphant at the top of heaven; and *uncharitable-*
ness lieth miserably grovelling under the bottom of
 hell: heaven descends from the one, as its principal
 cause; hell is built on the other, as its main founda-
 tion: as the one approximates the blessed angels to
 God, and beatifies them; so the other removeth the
 cursed fiends to such a distance from God and hap-
 piness: not to wish, not to do any good, is that
 which renders them both so bad and so wretched;
 and whoever in his conditions is so like to them, and
 in his practice so agrees with them, cannot but also

be very odious to God, and extremely unhappy. **SERM.**
 God cannot but abhor so base a degeneration from **XXXI.**
 his likeness in those who by nature are his children,
 and should be further such according to his gracious
 design ; neither can any thing more offend his eyes,
 than seeing them to use one another unkindly. So
 that if obtaining the certain favour of the great God,
 with all the benefits attending it, seem considerable
 to us ; or if we think it advisable to shun his dis-
 pleasure, with its sad effects ; it concerns us to prac-
 tise these duties. So I conclude that sort of consi-
 derations, enforcing these duties, which more imme-
 diately regard God.

Further, before we deny our relief to our poor **III. Head of**
 neighbour, let us with the eyes of our mind look on **discourse.**
 him, and attentively consider who he is, what he is
 in himself, and what he is in relation unto us. [*The*
righteous considereth the cause of the poor ; but
the wicked regardeth not to know it. Prov. xxix. 7.
Blessed is he that considereth the poor. Psal. xli. 1.]

1. He whose need craves our bounty, whose mi-
 sery demands our mercy, what is he ? He is not
 truly so mean and sorry a thing, as the disguise of
 misfortune, under which he appears, doth represent
 him. He who looks so deformedly and dismally,
 who to outward sight is so ill bestead, and so piti-
 fully accoutred, hath latent in him much of admir-
 able beauty and glory. He within himself containeth
 a nature very excellent ; an immortal soul, and an
 intelligent mind, by which he nearly resembleth
 God himself, and is comparable to angels : he in-
 visibly is owner of endowments, rendering him ca-
 pable of the greatest and best things. What are
 money and lands ? What are silk and fine linen ?

SERM.
XXXI.

What are horses and hounds, in comparison to reason, to wisdom, to virtue, to religion, which he hath, or (in despite of all misfortune) he may have if he please? He whom you behold so dejectedly sneaking, in so despicable a garb, so destitute of all convenience and comfort, (lying in the dust, naked, or clad with rags, meagre with hunger or pain,) he comes of a most high and heavenly extraction: he was born a prince, the son of the greatest King eternal; he can truly call the sovereign Lord of all the world his father, having derived his soul from the mouth, having had his body formed by the hands of God himself. (In this, *The rich and poor, as the Wise Man saith, do meet together; the Lord is the maker of them all.*) That same forlorn wretch, whom we are so apt to despise and trample upon, was framed and constituted lord of the visible world; had all the goodly brightnesses of heaven, and all the costly furnitures of earth created to serve him. (Thou madest him, saith the Psalmist of man, *to have dominion over the works of thine hands; thou hast put all things under his feet.*) Yea, he was made an inhabitant of paradise, and possessor of felicities superlative; had immortal life and endless joy in his hand, did enjoy the entire favour and friendship of the Most High. Such in worth of nature and nobleness of birth he is, as a man; and highly more considerable he is, as a Christian. For, as vile and contemptible as he looks, God hath so regarded and prized him, as for his sake to descend from heaven, to clothe himself with flesh, to assume the form of a servant; for his good to undertake and undergo the greatest inconveniences, infirmities, wants, and disgraces, the most grievous troubles and

most sharp pains incident to mortal nature. God SERM. XXXI.
 hath adopted him to be his child; the Son of God
 hath deigned to call him brother: he is a member of
 Christ, a temple of the Holy Ghost, a free denizen of
 the heavenly city, an heir of salvation, and candidate
 of eternal glory. The greatest and richest personage
 is not capable of better privileges than God hath
 granted him, or of higher preferments than God hath
 designed him to. He equally with the mightiest
 prince is the object of God's especial providence and
 grace, of his continual regard and care, of his fa-
 therly love and affection; who, as good Elihu saith,
accepteth not the persons of princes, nor regardeth Job xxxiv. 19.
the rich more than the poor; for they are all the
work of his hands. In fine, this poor creature
 whom thou seest is a man, and a Christian, thine
 equal, whoever thou art, in nature, and thy peer in
 condition: I say not, in the uncertain and unstable
 gifts of fortune, not in this worldly state, which is
 very inconsiderable; but in gifts vastly more pre-
 cious, in title to an estate infinitely more rich and
 excellent^x. Yea, if thou art vain and proud, be so-
 ber and humble; he is thy better, in true dignity
 much to be preferred before thee, far in real wealth
 surpassing thee: for, *Better is the poor that walk-* Ecclus. x. 24.
eth in his uprightness, than he that is perverse in Prov. xxviii. 6.
his ways, though he be rich.

2. That distinction which thou standest upon,
 and which seemeth so vast between thy poor neigh-

^x ——— ἐννόησον, ὅτι ὁμοίως σοι ἐλεύθερός ἐστι, καὶ τῆς αὐτῆς σοι κοινωνεῖ
 εὐγενείας, καὶ πάντα σοι κοινὰ κέκτηται. Chrys. in Heb. Orat. 2.

Οἱ τοίνυν ἐν τοῖς πνευματικοῖς τοσαύτην ἔχοντες ἰσοτιμίαν, πόθεν μέγα
 φρονεῖτε; ὅτι ὁ δεῖνα πλούσιος, καὶ ὁ δεῖνα ἰσχυρός; Chrys. in Eph. iv. 4.
 in Joh. Orat. 15.

Ἡ τοῦ πνεύματος χάρις ὁμοτίμους ποιεῖ τοὺς ὁμόφρονας. Naz. Or. 23.

SERM. bour and thee, what is it? whence did it come?
 XXXI. whither tends it? It is not anywise natural, or according to primitive design: for as all men are in faculties and endowments of nature equal, so were they all originally equal in condition, all wealthy and happy, all constituted in a most prosperous and plentiful estate; all things at first were promiscuously exposed to the use and enjoyment of all, every one from the common stock assuming as his own what he needed. Inequality and private interest in things (together with sicknesses and pains, together with all other infelicities and inconveniences) were the by-blows of our fall^y: sin introduced these degrees and distances; it devised the names of rich and poor; it begot these ingrossings and inclosures of things; it forged those two small pestilent words, *meum* and *tuum*, which have engendered so much strife among men, and created so much mischief in the world: these preternatural distinctions were, I say, brooded by our fault, and are in great part fostered and maintained thereby; for were we generally so good, so just, so charitable as we should be, they could hardly subsist, especially in that measure they do^z.

^y Πενία καὶ πλοῦτος, ἐλευθερία τε, ἣν φαμέν, καὶ δουλεία, καὶ τὰ τοιαῦτα τῶν ὀνομάτων, ὕστερον ἐπεισῆλθον τῷ γένει τῶν ἀνθρώπων, ὥσπερ ἀβρῶστήματα τῇ κακίᾳ συνεισπέσοντα, καὶ κείνης ὄντα ἐπινοήματα. Greg. Naz. Orat. 6.

^z Τὸ γὰρ ἐμὸν, καὶ τὸ σὸν, τοῦτο τὸ ψυχρὸν ῥῆμα, καὶ μυρίους πολέμους εἰς τὴν οἰκουμένην εἰσαγαγόν, &c. Chrys. tom. v. λογ. νδ'. et in Act. ii. 47.

Natura omnia omnibus in commune profudit; sic enim Deus generari jussit omnia, ut pastus omnibus communis esset, et terra foret omnium quædam communis possessio. Natura igitur jus commune generavit, usurpatio jus fecit privatum. Amb. Offic. i. 28.

Καὶ γὰρ εἰ μετὰ ἀκριβείας τοῦτο ἐφυλάττετο, οὐ δοῦλος, οὐκ ἐλεύθερος ἦν, οὐκ ἄρχων, οὐκ ἀρχόμενος, οὐ πλούσιος, οὐ πένης, οὐ μικρὸς, οὐ μέγας, οὐ διάβολος ἂν ἐγνώσθη ποτέ. Chrys. in 1 Cor. Orat. 32.

God indeed (for promoting some good ends, and for prevention of some mischiefs, apt to spring from our ill-nature in this our lapsed state; particularly to prevent the strife and disorder which scrambling would cause among men, presuming on equal right and parity of force) doth suffer them in some manner to continue, and enjoins us a contented submission to them: but we mistake, if we think that natural equality and community are in effect quite taken away; or that all the world is so cantonized among some few, that the rest have no share therein. No; every man hath still a competent patrimony due to him, and a sufficient provision made for his tolerable subsistence. God hath brought no man hither to be necessarily starved, or pinched with extreme want; but hath assigned to every one a child's portion, in some fair way to be obtained by him, either by legal right, or by humble request, which according to conscience ought to have effect^a. No man therefore is allowed to detain, or to destroy superfluously what another man apparently wants; but is obliged to impart it to him; so that rich men are indeed but the treasurers, the stewards, the caterers of God for the rest of men, having a strict charge to *dispense unto every one his meat in due season*, and no just privilege to withhold it from any: the honour of distribution is conferred on them, as a reward of their fidelity and care; the right of

SERM.
XXXI.

Matt. xxiv.

45.
Luke xii.

43.

Ὡς περ ἂν εἴ τις ἐν θεάτρῳ θεὸν καταλαβὼν, εἴτα εἰσείργοι τοὺς ἐπεισιόν-
τας ἴδιον ἑαυτοῦ κρίνων τὸ κοινὸν πᾶσι κατὰ τὴν χρῆσιν προκείμενον· τοιοῦτοί
εἰσι καὶ οἱ πλούσιοι· τὰ καὶ κοινὰ προκατάσχοντες ἰδιοποιῶνται διὰ τὴν
φύλησιν. Basil. M.

^a Incassum se innocentes putant, qui commune Dei munus sibi
privatum vindicant. Greg. M.

SERM. XXXI. enjoyment is reserved to the poor, as a provision for their necessity. Thus hath God wisely projected, that all his children should both effectually and quietly be provided for, and that none of them should be oppressed with penury; so that, as St. Paul hath it, *one man's abundance shall supply another man's want, that there may be an equality*: for since no man can enjoy more than he needs, and every man should have so much as he needs, there can be really no great inequality among men; the distinction will scarce remain elsewhere than in fancy. What the philosopher said of himself, *What I have is so mine, that it is every man's*, is according to the practice of each man, who is truly and in due measure charitable; whereby that seemingly enormous^b discrimination among men is well moderated, and the equity of divine Providence is vindicated. But he that ravenously grasps for more than he can well use, and gripes it fast into his clutches, so that the needy in their distress cannot come by it, doth pervert that equity which God hath established in things, defeats his good intention, (so far as he can,) and brings a scandal on his providence: and so doing is highly both injurious and impious.

Ego mea sic habeo, ut omnium sint. Demetrius apud Sen. de Ben. vii. 10.

3. It was also (which we should consider) even one main end of this difference among us, permitted and ordered by God's providence, that as some men's industry and patience might be exercised by their poverty, so other men by their wealth should have ability of practising justice and charity; that so both rich and poor might thence become capable of re-

^b Ὁ ἀγαπῶν τὸν πλησίον ὡς ἑαυτόν, οὐδὲν περισσώτερον κέκτηται τοῦ πλησίου. Basil. M.

compensates, suitable to the worth of such virtuous SERM. XXXI. performances. *Why art thou rich, saith St. Basil, and he poor? Surely for this; that thou mayest attain the reward of benignity, and faithful dispensation; and that he may be honoured with the great prize of patience^c.* God in making thee rich, would have thee to be a double benefactor, not only to thy poor neighbour, but also to thyself, whilst thou bestowest relief on him, purchasing a reward to thyself. God also by this order of things designs, that a charitable intercourse should be maintained among men, mutually pleasant and beneficial; the rich kindly obliging the poor, and the poor gratefully serving the rich. Wherefore by neglecting these duties we unadvisedly cross the good purpose of God toward us, depriving ourselves of the chief advantages our wealth may afford.

4. We should also do well to consider, that a poor man, even as such, is not to be disregarded, and that poverty itself is no such contemptible thing as we may be prone to imagine. There are considerations, which may qualify poverty even to dispute the place with wealth, and to claim precedence to it. If the world vulgarly doth account and call the rich man happy, a better Author hath pronounced the poor man such: *Blessed are the poor*, doth march in the Luke vi. 20. van of the beatitudes; and a reason goeth along therewith, which asserteth its right to the place, *for*

^c Διὰ τι σὺ μὲν πλουτεῖς, ἐκεῖνος δὲ πένεται; ἢ πάντως ἵνα σὺ χρηστότης καὶ πιστῆς οἰκονομίας μισθὸν ὑποδέξῃ, καὶ ἐκεῖνος τοῖς μεγάλοις ἄθλοις τῆς ὑπομονῆς τιμηθῇ. Basil. M.

Πλοῦτον καὶ πενίαν τοῖς ἀνθρώποις διένειμεν ὁ τῶν ὅλων δημιουργός τε καὶ πρύτανης οὐκ ἀδίκῃ ψήφῳ χρησάμενος, ἀλλ' ἀφορμὴν ὠφελείας τοῖς πλουσίοις παρέχων τῶν πενήτων τὴν ἔνδειαν. Theod. Epist. 23.

SERM. *theirs is the kingdom of heaven*; for that they are
 XXXI. not only in an equal capacity as men, but in a nearer
 disposition as poor, to the acquisition of that blissful
 state; for that poverty (the mistress of sobriety and
 honest industry, the mother of humility and pa-
 tience, the nurse of all virtue) renders men more
 willing to go, and more expedite in the way toward
 heaven: by it also we conform to the Son of God
 himself, the heir of eternal majesty, the Saviour of
 2 Cor. viii. the world, *who for our sake became poor*, (δι' ἡμᾶς
 9. ἐπρώχενσε, for our sake became a beggar,) *that we
 through his poverty* (or beggary) *might become rich*:
 he willingly chose, he especially dignified and sancti-
 fied that depth of poverty, which we so proudly slight
 and loathe. The greatest princes and potentates in
 the world, the most wealthy and haughty of us all,
 but for one poor beggar had been irrecoverably mi-
 serable; to poverty it is, that every one of us doth
 owe all the possibility there is, all the hopes we can
 have of our salvation; and shall we then ingratelully
 requite it with scorn, or with pitiless neglect? Shall
 we presume, in the person of any poor man, to abhor
 or condemn the very poor, but most holy and most
 happy JESUS, our Lord and Redeemer? No; if we
 will do poverty right, we must rather for his dear
 sake and memory defer an especial respect and ve-
 neration thereto.

Dedignatur
 aliquis pau-
 pertatem,
 cujus tam
 claræ ima-
 gines sunt?
 Sen. Consol.
 ad Helv. 12.

5. Thus a due reflection on the poor man himself,
 his nature and state, will induce us to succour. But
 let us also consider him as related unto ourselves:
 every such person is our near kinsman, is our bro-
 ther, is by indissoluble bands of cognation in blood,
 and agreement in nature, knit and united to us.
 We are all but several streams issuing from one

source, several twigs sprouting from one stock ; *one* **SERM. XXXI.**
blood, derived through several channels ; one sub-
 stance, by miraculous efficacy of the divine bene- **Acts xvii. 26.**
 diction multiplied or dilated unto several times and
 places. We are all fashioned according to the same
 original idea, resembling God, our common Father ;
 we are all endowed with the same faculties, inclina-
 tions, and affections ; we all conspire in the same
 essential ingredients of our constitution, and in the
 more notable adjuncts thereof ; it is only some in-
 considerable accidents (such as age, place, figure,
 stature, colour, garb) which diversify and distinguish
 us ; in which, according to successions of time and
 chance, we commonly no less differ from ourselves,
 than we do at present from them : so that in effect
 and reasonable esteem, every man is not only our
 brother, but (as Aristotle saith of a friend) ἄλλος
 αὐτὸς, *another one's self* ; is not only our most lively
 image, but in a manner our very substance ; another
 ourself under a small variation of present circum-
 stances : the most of distinction between us and our
 poor neighbour consists in exterior show, in move-
 able attire, in casual appendages to the nature of
 man ; so that really when we use him well, we are
 kind to ourselves ; when we yield him courteous re-
 gard, we bear respect to our own nature ; when we
 feed and comfort him, we do sustain and cherish a
 member of our own body^d. But when we are cruel

^d Nemo est in genere humano, cui non dilectio, etsi non pro
 mutua charitate, pro ipsa tamen communis naturæ societate
 debetur. *Aug. Ep. 121.*

Οἰκεῖον πᾶς ἄνθρωπος ἀνθρώπῳ καὶ φίλον. *Arist.*

Ἐν ἀλλοτρίοις πάθεσι θεραπευτέον τὸ συγγενές, καὶ ὁμόδουλον. *Greg. Naz.*

Nihil est unum uni tam simile, tam par, quam omnes inter
 nosmetipsos sumus. *Cic. de Leg. 1.*

SERM. or harsh to him, we abuse ourselves; when we scorn
 XXXI. him, we lay disparagement and disgrace on man-
 kind itself; when we withhold succour or suste-
 nance from him, we do, as the prophet speaketh,
 Isa. lviii. 7. *hide ourselves from our own flesh*; we starve a
 part of our own body, and wither a branch of our
 stock; immoderate selfishness so blindeth us, that
 we oversee and forget ourselves: it is in this, as it
 is in other good senses, true what the Wise Man
 Prov. xi. 17. saith, *The merciful man doeth good to his own
 soul; but he that is cruel troubleth his own
 flesh.*

6. Further, as the poor man is so nearly allied
 to us by society of common nature, so is he more
 strictly joined to us by the bands of spiritual con-
 sanguinity. All Christians (high and low, rich and
 poor) are children of the same heavenly Father,
 spring from the same incorruptible seed, are rege-
 nerated to the same lively hope, are coheirs of the

Rom. xii. 5. same heavenly inheritance; are all members of one
 Are all one.
 Gal. iii. 28. body, (*members*, saith St. Paul, *one of another*,) and
 Πάντες γὰρ animated by one holy Spirit: which relation, as it
 ὑμῖς εἰς ἓστι
 ἐν Χριστῷ is the most noble and most close that can be, so it
 Ἰησοῦ.
 Chrys. in should breed the greatest endearments, and should
 Joh. Or. 15. express itself in correspondent effects; it should
 Φίλων γὰρ render us full of affection and sympathy one toward
 οὐδὲν ἴδιον, another; it should make us to tender the needs, and
 οἵτινες φίλοι feel the sufferings of any Christian as our own; it
 ἀρεθῶς πιφύ- should dispose us freely to communicate whatever
 κασ', ἀλλὰ we have, how precious soever, to any of our bre-
 κοινὰ χρή- thren; this holy friendship should establish a cha-
 ματα. Eu- ritable equality and community among us, both in
 rip. An- point of honour and of estate: for since all things
 drom. considerable are common unto us, since we are all

purchased and purified by the same precious blood, SERM. XXXI.
 since we all partake of the same precious faith, of
 the same high calling, of the same honourable pri-
 vileges, of the same glorious promises and hopes;
 since we all have the same Lord and Saviour; why
 should these secular trifles be so private and parti-
 cular among us? Why should not so huge a parity
 in those only valuable things not wholly (I say, not
 in worldly state or outward appearance, such as the
 preservation of order in secular affairs requireth, but)
 in our opinion and affection extinguish that slight
 distinction of *rich* and *poor*, in concernments tem- Col. iii. 11.
 poral? How can we slight so noble, so great a per-
 sonage as a Christian, for wanting a little dross?
 How can we deem ourselves much his superior, upon
 so petty an advantage, for having that, which is not
 worth speaking or thinking of, in comparison to
 what he enjoyeth? Our Lord himself is not asham-
 ed to call the least among us his brother and his Heb. ii. 11.
 friend: and shall we then disdain to yield to such Matt. xxv. 40.
 an one the regard and treatment suitable to such John xv. 14.
 a quality? Shall we not honour any brother of our
 Lord? Shall we not be civil and kind to any friend
 of his? If we do not, how can we pretend to bear
 any true respect or affection unto himself? It is his
 express precept, that the greatest among us should, Matt. xx. 26.
 in imitation of his most humble and charitable self,
 be ready to serve the meanest; and that we should
in honour prefer one another, and in lowliness of Rom. xii. 10.
mind esteem others better than ourselves, are apo- Phil. ii. 3.
 stolical rules, extending indifferently to rich and
 poor, which are plainly violated by disregarding
 the poor. Yea, this relation should, according to
 St. John's doctrine, dispose us not only freely to im-

SERM. part these temporal goods, but even, if occasion be,
XXXI. willingly to expose our very lives for our brethren:

1 John iii.
16.

Hereby, saith he, we perceive the love of God, because he laid down his life for us; and we ought to lay down our lives for our brethren. How greatly then are they deficient from their duty, how little in truth are they Christians, who are unwilling to part with the very superfluities and excrements of their fortune for the relief of a poor Christian! Thus considering our brother, may breed in us charitable dispositions toward him, and induce us to the practice of these duties.

IV. Head
of dis-
course.

Moreover, if we reflect upon ourselves, and consider either our nature, or our state here, we cannot but observe many strong engagements to the same practice.

1. The very constitution, frame, and temper of our nature directeth and inclineth us thereto; whence, by observing those duties, we observe our own nature, we improve it, we advance it to the best perfection it is capable of; by neglecting them, we thwart, we impair, we debase the same — *hæc*

Juven. Sat.
xv. 133.

nostræ pars optima sensus; the best of our natural inclinations (those sacred relics of God's image originally stamped on our minds) do sensibly prompt,

—mutuus
ut nos af-
fectus pete-
re auxili-
um, et præ-
stare jube-
ret. *Juven.*

xv. 149.

Φιλίππων
καὶ συμπαθὲς
τὸ τῶν ἀν-
θρώπων γί-
νεται. *Arch.*

ad Mon.

852.

and vehemently urge us to mercy and pity: the very same bowels, which in our own want do by a lively sense of pain inform us thereof, and instigate us to provide for its relief, do also grievously resent the distresses of another, admonishing us thereby, and provoking us to yield him succour. Such is the natural sympathy between men, (discernible in all, but appearing most vigorous in the best natures,) that we cannot see, cannot hear of, yea, can hardly

imagine the calamities of other men, without being SERM.
XXXI.
somewhat disturbed and afflicted ourselves. As also
nature, to the acts requisite toward preservation of
our life, hath annexed a sensible pleasure, forcibly
enticing us to the performance of them: so hath
she made the communication of benefits to others
to be accompanied with a very delicious relish upon
the mind of him that practises it; nothing indeed
carrying with it a more pure and savoury delight
than beneficence. A man may be virtuously volup-
tuous, and a laudable epicure by doing much good;
for to receive good, even in the judgment of Epi-
curus himself, (the great patron of pleasure,) is no-
wise so pleasant as to do it^e: God and nature there-
fore within us do solicit the poor man's case: even
our own ease and satisfaction demand from us com-
passion and kindness towards him; by exercising
them, we hearken to nature's wise disciplines, and
comply with her kindly instincts: we cherish good
humour, and sweeten our complexion; so ennobling
our minds, we become not only more like to God,
but more perfectly men: by the contrary practice
we rebel against the laws, and pervert the due
course of our nature; we do weaken, corrupt, and
stifle that which is best in us; we harden and stu-
pify our souls; so monstrously degenerating from
the perfection of our kind, and becoming rather like
savage beasts than sociable men; yea, somewhat
worse perhaps than many beasts; for commonly
brutes will combine to the succour of one another,
they will defend and help those of the same kind.

2. And if the sensitive part within us doth sug-

^e Ἐπίκουρος τοῦ εὖ πάσχειν τὸ εὖ ποιεῖν οὐ μόνον κάλλιον, ἀλλὰ καὶ ἥδιον εἶναι φησι. Plut. de Philos. conv. cum Princ.

SERM. gest so much, the rational dictates more unto us :
XXXI. that heavenly faculty, having capacities so wide, and so mighty energies, was surely not created to serve mean or narrow designs ; it was not given us to scrape eternally in earth, or to amass heaps of clay for private enjoyment ; for the service of one puisne creature, for the sustenance or satisfaction of a single carcass : it is much below an intelligent person to weary himself with servile toils, and distract his mind with ignoble cares, for concernments so low and scanty : but to regard and pursue the common good of men ; to dispense, advise, and aid, where need requires ; to diffuse its virtue all about in beneficial effects ; these are operations worthy of reason, these are employments congruous to the native excellency of that divine power implanted in us ; such performances declare indeed what a man is, whence he sprang, and whither he tends.

3. Further, examining ourselves, we may also observe, that we are in reality, what our poor neighbour appears to be, in many respects no less indigent and impotent than he : we no less, yea far more, for our subsistence depend upon the arbitrary power of another, than he seemeth to rely upon ours. We as defectible creatures do continually want support ; we as grievous sinners do always need mercy ; every moment we are contracting huge debts, far beyond our ability to discharge ; debts of gratitude for benefits received, debts of guilt for offences committed ; we therefore perpetually stand obliged to be craving for mercy and relief at the gates of heaven. We all, from prince to peasant, live merely upon alms, and are most really in condition beggars : *to pray always*, is a duty incumbent on us from the con-

dition of our nature, as well as by the command of **SERM.**
 God. Such a likeness in state should therefore dispose **XXXI.**

us to succour our fellows, and, *δανείζειν Θεῷ ἔλεον ἐλέου*
χρῆζοντας, to lend mercy to God, who need mercy **Greg. Naz.**
from him, as the good father speaketh. We should,
as the apostle advises and argues, remember them **Heb. xiii. 3.**
that are in bonds, as bound with them; and them
which suffer adversity, as being ourselves also
in the body; as being companions in necessity, or
subject to the like distress. If we daily receive
mercy and relief, yet, unmindful of our obligation
to God, refuse them to others, shall we not deserve
to hear that dreadful exprobration, O thou wicked **Matt. xviii.**
servant, I forgave thee all that debt, because thou **32, 33.**
desiredst me: shouldest not thou also have had com-
passion on thy fellow-servant, even as I had pity
on thee?

4. The great uncertainty and instability of our
 condition doth also require our consideration. We,
 that now flourish in a fair and full estate, may soon
 be in the case of that poor creature, who now sues
 for our relief; we, that this day enjoy the wealth of
 Job, may the morrow need his patience: there are
 Sabeans, which may come, and drive away our
 cattle; there are tempests which may arise, and smite
 down our houses; there is a fire of God, which may
 fall from heaven, and consume our substance; a mes-
 senger of all these mischiefs may, for all we know,
 be presently at our doors; it happened so to a better
 man than we, as unexpectedly, and with as small
 ground to fear it, as it can arrive to us: all our
 wealth is surrounded with dangers, and exposed to
 casualties innumerable: violence may snatch it from
 us, treachery may cheat us of it; mischance may

SERM. seize thereon, a secret moth may devour it; the wis-
 XXXI. dom of Providence for our trial, or its justice for our
 punishment, may bereave us thereof; its own light
 and fluid nature (if no other accountable causes were
 apparent) might easily serve to waft it from us; for
 Prov. xxiii. *Riches*, saith the Wise Man, *make themselves wings*;
 5. (they, it seems, do need no help for that,) *and fly
 away like as an eagle toward heaven*; that is, of their
 own accord they do swiftly convey themselves away,
 out of our sight, and beyond our reach; they are but
 Eccles. v. wind: *What profit*, says the Preacher, *hath he that*
 16. *laboureth for the wind*? For wind; that is, for a thing
 which can nowise be fixed or settled in one corner;
 which, therefore, it is a vanity to conceive that we
 can surely appropriate, or long retain. How then
 can we think to stand firm upon a place so slippery?
 how can we build any confidence on a bottom so loose
 and brittle? how can we suffer our minds to be
 swelled up like bubbles with vain conceit, by the
 breath of such things, more fleeting and vertiginous
 than any air? against the precepts of the wisest and
 Ps. lxii. 10. best men: *If riches increase*, saith the Psalmist,
 Prov. xxiii. *set not your heart on them: Wilt thou set thine*
 5. *eyes upon that which is not*? saith the Wise Man:
 (that is, wilt thou regard that which is so transitory
 and evanid, that it hardly may be deemed real;
 which we can scarce look on, before it is gone?)
 And, *Charge them*, saith St. Paul, *that are rich in
 this world, that they be not high-minded, nor trust
 in uncertain riches*: (ἐπὶ πλούτου ἀδηλόγητι, in the ob-
 scurity, or inevidence of riches; things, which we
 can never plainly discern how long we shall keep
 them, how much we can enjoy them:) what should
 make us unwilling, with certain advantages to our-

selves, freely to let that go, which presently without our leave may forsake us? How can we reasonably judge our case much different from that of the poorest body, whenas in a trice we may perhaps change places and persons; when, the scene turning, he may be advanced unto our wealth, we may be depressed into his want^f? Since every age yieldeth instances of some Cræsus, some Polycrates, some Pompey, some Job, some Nebuchodonosor, who within a small compass of time doth appear to all men the object both of admiration and pity, is to the less wise the mark both of envy and scorn^g; seeing every day presenteth unexpected vicissitudes, the sea of human affairs continually ebbing and flowing, now rolling on this, now on the other shore, its restless waves of profit and credit; since especially there is a God, who arbitrarily disposeth things, and with a turn of his hand changeth the state of men; who, as the scripture saith, *maketh rich and poor, bringeth low and lifteth up; poureth contempt upon princes; raiseth the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory*: seeing, I say,^f apparently such is the condition of things here, that we may soon need his pity and help, who now requesteth ours, why should we not be very ready to afford them to him? Why should we not gladly embrace our opportunity, and use our turn well; becoming aforehand with others, and preventing

SERM.
XXXI.

1 Sam. ii. 7.
Job xii. 21.
Ps. cxvii. 41.
cxiii. 7, 8.

^f Καὶ γὰρ ἐσχάτης ἀνοίας ἂν εἴη ὃν καὶ ἄκοντες ἐξίστασθαι μέλλομεν ἰτέροις, τούτων μὴ μεταδοῦναι ἐκόντας τοῖς δεομένοις. Chrys. tom. v. Orat. 55.

^g Sejanus—quo die illum Senatus deduxerat, populus in frusta divisit. Sen. de Tranq. ii.

SERM. their reciprocal contempt or neglect of us hereafter :

XXXI. *Cast thy bread upon the waters ; for thou shalt*

Eccles. xi.
1, 2.

find it after many days. Give a portion to seven, and also unto eight ; for thou knowest not what evil shall be upon the earth : that is, considering the inconstancy and uncertainty of affairs here, and what adversity may befall thee, be liberal upon all occasions, and thou shalt (even a good while after) find returns of thy liberality upon thee : so the Wise Man advises, and so wisdom certainly dictates that we should do.

5. And equity doth exact no less : for were any of us in the needy man's plight, (as easily we may be reduced thereto,) we should believe our case deserved commiseration ; we should importunately demand relief ; we should be grievously displeased at a repulse ; we should apprehend ourselves very hardly dealt with, and sadly we should complain of inhumanity and cruelty, if succour were refused to us.

Beneficium
qui dare
nescit, in-
juste petit.
Laber.
Mim.

In all equity therefore we should be apt to minister the same to others ; for nothing can be more unreasonable or unjust, than to require or expect that from another, which in a like case we are unwilling to render unto him : it is a plain deviation from that fundamental rule, which is the base of all justice, and virtually the sum, as our Saviour telleth us, of whatever is prescribed us : *All things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.* I add, that upon these considerations, by unmerciful dealing, we put ourselves into a very bad and ticklish condition, wholly depending upon the constancy of that which is most inconstant ; so that if our fortune do fail, we can neither reasonably hope for, nor

Matt. vii.
12.

justly pretend to, any relief or comfort from others : **SERM.**
He that doeth good turns is mindful of that which **XXXI.**
may come hereafter ; and when he falleth, he shall **Eccles. iii.**
find a stay. **31.**

6. We should also remember concerning ourselves, that we are mortal and frail. Were we immortal, or could we probably retain our possessions for ever in our hands ; yea, could we foresee some definite space of time, considerably long, in which we might assuredly enjoy our stores, it might seem somewhat excusable to scrape hard, and to hold fast ; to do so might look like rational providence : but since *riches* **Prov. xxvii.**
are not for ever, nor doth the crown endure to all **24.**
generations, as the Wise Man speaketh ; since they must infallibly be soon left, and there is no certainty of keeping them for any time, it is very unaccountable why we should so greedily seek them, and hug them so fondly. *The rich man*, saith St. James, *as* **James i. 10,**
the flower of the grass, shall pass away ; it is his **11.**
special doom to fade away suddenly ; it is obvious why in many respects he is somewhat more than others obnoxious to the fatal stroke, and upon special accounts of justice he may be further more exposed thereto : considering the case of the rich fool in the Gospel, we may easily discern them ; we **Luke xii.**
should reckon, that it may happen to us as it did **20.**
there to him ; that after we have reared great barns, and *stored up much goods for many years*, our *soul*
this very night may be *required of us* : however, if it be uncertain when, it is most certain, that after a very short time our thread will be spun out ; then shall we be rifled, and quite stript of all ; becoming **1 Tim. vi. 7.**
stark-naked, as when we came into the world : we **Eccles. v.**
shall not carry with us one grain of our glistening **15.**
Job i. 21

SERM. metals, or one rag of our gaudy stuff; our stately
 XXXI. houses, our fine gardens, and our spacious walks, must
 all be exchanged for a close hole under ground; we

Isa. xiv. 11. must for ever bid farewell to our pomps and magnificences, to our feasts and jollities, to our sports and pastimes; not one of all our numerous and splendid retinue, no companion of our pleasure, no admirer of our fortune, no flatterer of our vices, can wait upon us; desolate and unattended we must go down to the chambers of darkness: then shall we find that to die rich, as men are wont improperly to speak, is really to die most poor; that to have carefully kept our money, is to have lost it utterly; that by leaving much, we do indeed leave worse than nothing: to have been wealthy, if we have been illiberal and unmerciful, will be no advantage or satisfaction to us after we are gone hence; yea, it will be the cause of huge damage and bitter regret unto us. All our treasures will not procure us any favour, or purchase one advocate for us in that impartial world; yea, it shall be they which will there prosecute us with clamorous accusations, will bear sore testimony

James v. 3. against us, (*The rust of them*, saith St. James, *shall*
 Luke xvi. *be a witness against us*, signifying our unjust or
 25. vi. 24. uncharitable detention of them,) will obtain a most
 xii. 21. heavy sentence upon us; they will render our audit
 Matt. xxv. 30. more difficult, and inflame our reckoning; they will
 James v. 5. aggravate the guilt of our sins with imputations of unfaithfulness and ingratitude; so with their load

1 Tim. vi. 9. they will press us deeper into perdition: to omit, that having so ill managed them, we shall leave them behind us as marks of obloquy, and monuments of infamy upon our memories; for ordinarily of such a rich person it is true, that Job says of him, *Men*

Job xxvii.
 19, 23.

shall clap their hands at him, and shall hiss him out of his place; like one who departs from off this stage, after having very ill acted his part. Is it not therefore infinitely better to prevent this being necessarily and unprofitably deprived of our goods, by reasonably disposing them so as may conduce to our benefit, and our comfort, and our honour^h; being every indifferent and unconcerned in our affection toward them; modest and humble in our conceits about them; moderate and sober in our enjoyments of them; contented upon any reasonable occasion to use or leave them; and especially most ready to dispense them in that best way, which God hath prescribed, according to the exigencies of humanity and charity? By thus ordering our riches, we shall render them benefits and blessings to us; we shall by them procure sure friendship and favour, great worship and respect in the other world; having so lived, (in the exercise of bounty and mercy,) we shall truly die rich, and in effect carry all our goods along with us, or rather we have thereby sent them before us; having, like wise merchants, transmitted and drawn them by a most safe conveyance into our country and home; where infallibly we shall find them, and with everlasting content enjoy them. So considering ourselves, and our state, will dispose us to the practice of these duties.

SERM.
XXXI.

Luke xvi. 9.

Furthermore, if we contemplate our wealth itself, we may therein descry great motives to bounty.

v. Head of
discourse.

1. Thus to employ our riches is really the best

^h Τῆς γὰρ ἐσχάτης ἀνοίας ἐστὶν ἀφεῖναι τι τῶν ἡμετέρων ἀναπομεῖναι ἐν-
ταῦθα, ἡμῶν μικρὸν ὕστερον μελλόντων ἐντεῦθεν ἀποδημεῖν· καὶ γὰρ ὅπερ
ἐπολειφθῇ ζημία γίνεται· πάντα τοίνυν ἐκεῖ προκεμπέσθω, ἔνθα καὶ ἡμεῖς
διατρίβειν μέλλομεν λοιπόν. Chrys. tom. v. Orat. 54.

SERM. use they are capable of; not only the most innocent,
 XXXI. most worthy, most plausible, but the most safe, most pleasant, most advantageous, and consequently in all respects most prudent way of disposing them. To keep them close without using or enjoying them at all, is a most sottish extravagance, or a strange kind of madness; a man thence affecting to be rich quite impoverisheth himself, dispossesseth himself of all, and alienateth from himself his estateⁱ: his gold is no more his than when it was in the Indies, or lay hid in the mines; his corn is no more his than if it stood growing in Arabia or China; he is no more owner of his lands than he is master of Jerusalem, or Grand Cairo: for what difference is there, whether distance of place, or baseness of mind, sever things from him? whether his own heart, or another man's hand, detain them from his use? whether he hath them not at all, or hath them to no purpose? whether one is a beggar out of necessity or by choice? is pressed to want, or a volunteer thereto? Such an one may fancy himself rich, and others as wise as himself may repute him so: but so distracted persons to themselves, and to one another, do seem great princes, and style themselves such; with as much reason almost he might pretend to be wise, or to be good. Riches are, χρήματα, things, whose nature consists in usefulness^k; abstract that, they become nothing, things of no consideration or value; he that hath them is no more concerned in

ⁱ Σκορπιζόμενος ὁ πλοῦτος πέφυκε παραμένειν, συνεχόμενος ἀλλοτριῶται. Basil. M.

Tam deest avaro quod habet, quam quod non habet.

^k Καὶ γὰρ χρήματα διὰ τοῦτο λέγεται, οὐχ ἵνα κατορύξωμεν, ἀλλ' ἵνα εἰς δέον αὐτοῖς χρησώμεθα. Chrys. in Matt. Orat. 49.

more than he that hath them not : it is the art and SERM.
skill to use affluence of things wisely and nobly, XXXI.

which makes it wealth, and constitutes him rich that Desunt in-
hath it ; otherwise the chests may be crammed, and opo multa,
barns stuffed full, while the man is miserably avaro om-
nibus. Sen.
Epist. 108.

poor and beggarly : it is in this sense true, which

Wise Man says, *There is that maketh himself* Prov. xiii. 7.

rich, yet hath nothing. But the very having riches

(all such a man say) is matter of reputation ; men

esteem and honour him that hath them. True,

he knows how, and hath the mind to use them

well : otherwise all the credit they yield consists in

making their master ridiculous to wise men, and in-
vicious among all men. But, putting case that any

could be so foolish as to respect us merely for seem-

ing rich, why should we accommodate our practice

to their vain opinion, or be base ourselves, because

others are not wise ? But, however, (may he say

again,) it is a pleasant thing to see them ; a heap of

gold is the most lovely spectacle that one can be-

hold ; it does a man's heart good to view an abund-

ance of good things about him. For this plea, in-

deed, he hath a good author : this, it should seem,

is all the benefit the Wise Man observed in them,

trusting to such persons : *What good, saith he, is* Eccles. v.

to the owners thereof, saving the beholding of ^{it}

them with their eyes ? But if this be all they are

looked for, it is, one would think, a very slim benefit

they afford, little able to balance the pain and care

requisite to the acquist and custody of them ; a be-

nefit indeed not proper to the possessor ; for any one

may look on them as well as he, or on the like ; any

one at pleasure may enjoy better sights ; all the

pleasures and ornaments of nature, the glorious splen-

SERM. dours of heaven, and the sweet beauties of the field,
 XXXI. are exposed to common view; the choicest magnificences and gallantries of the world do studiously present themselves to every man's eye; these in part every man truly may appropriate to himself; and by imagination any man can as well take all that he sees for his own, as the tenacious miser doth fancy his dear pelf to be his.

But mine heir (perhaps he will further say) will thank me, will praise me, will bless me for my great care and providence. If he doth, what is that to thee? Nothing of that will concern thee, or can reach thee; thou shalt not hear what he says, or feel any good from what he does: and most probably thou art mistaken in thy opinion concerning him;

Psal. xxxix. 6. as thou *knowest not who* he shall be, *that shall*
 Eccles. ii. 19. *gather all thou heapest up, or shall rule over all thy labour, (whether he shall be a wise man or a*

fool, a kinsman or a stranger, a friend or a foe,) so thou canst as little guess what he will think or say: if he hath wit, he may sweetly laugh at thee for thy fond wisdom; if he hath none, his commendations will little adorn thy memory; he will to thy disgrace spend what thou leavest, as vainly as thou didst get or keep it. But (this to be sure he will in the end say for himself) money is a good reserve against necessary occasions, or bad times that may come; against a time of old age, of sickness, of adversity; it is the surest friend a man can have in such cases, which, when all fails, will be ready to help him:

Prov. x. 15. *The rich man's wealth is his strong city:* the Wise Man, he thinks, never spake more wisely; he therefore will not dismantle this fortress, but will keep it well stored, letting therefore his wealth lie dead and

useless by him. But (to let pass now the profane SERM. infidelity of this plea, excluding all hope in God, and XXXI. substituting our providence in the room of his) what a folly is it thus to anticipate evil, and to create to ourselves a present adversity from a suspicion of one future; to pinch ourselves now, lest we should suffer hereafter; to pine to-day, because we can imagine it possible that we may starve to-morrow; to forego certain occasions of enjoying our goods, for that perchance the like occasions may happen one day, we know not when; not to use things now, when reason bids us, because they may be useful at another time! Not considering also, that many intervenient accidents, more probably than a moderate and handsome use of our wealth, may crop the excrescences thereof.

2. But setting aside these absurd excuses of penuriousness, we may consider, that, secluding the good use of them in beneficence, riches are very impertinent, very cumbersome, very dangerous, very mischievous things; either superfluous toys, or troublesome clogs, or treacherous snares, or rather all these in combination, productive of trouble, sorrow, and sin. A small pittance will and must suffice, to all reasonable purposes, to satisfy our necessities, to procure conveniences, to yield innocent delight and ease: our nature doth not require, nor can bear much: (*Take heed and beware of covetousness*, Lukexii. 15. saith our Lord; *for a man's life consisteth not in* ^{1 Tim. vi. 8.} *the abundance of the things which he possesseth*; that is, a man may live well without it:) all the rest, setting beneficence apart, can only serve vanity or vice, will make us really fools and slaves¹. (*They* ^{1 Tim. vi. 9.}

¹ Corporis exigua desideria sunt; frigus submovere vult, ali-

SERM. *that will be rich, saith the apostle, fall into tempta-*
 XXXI. *tion and a snare, and into many foolish and hurt-*

ful lusts, which drown men in destruction and per-

dition.) They puff up our minds with vain and false
 conceits ; making us, as if we were in a dream or
 phrensy, to take ourselves for other persons, more
 great, more wise, more good, more happy than we

are ; for constantly, as the Wise Man observed, *The*
 Prov. xxviii. *rich man is wise in his own conceit ; Great men*
 Job xxxii. 9. *are not always wise.* And Agar thus intimates in

his prayer, *Remove far from me vanity and lies ;*
 Prov. xxx. 8. *give me neither poverty nor riches.* They render
 us insensible and forgetful of God, of ourselves, of
 piety and virtue, of all that is good and worthy of

us ; (*Lest I be full*, said that good man again, as-
 signing a reason why he deprecated being rich, *and*

deny thee, and say, Who is the Lord ?) they swal-

low up our thoughts, our affections, our endeavours,
 our time and leisure, possessing our hearts with a

doting love unto them, (excluding other good affec-

tions,) distracting our minds with anxious cares
 about them, (choking other good thoughts,) encum-

bering all our life with business about them, (incon-

sistent with due attention to our other more weighty
 and necessary concernments,) filling our heads with

suspensions and fears, piercing our hearts with trou-

bles and sorrows ; they immerse our souls in all the
 follies of pride, in all the filths of luxury, in all the

mischiefs emergent from sloth and stupidity ; they
 are *the root of all evils* unto us, and the greatest

obstructions of our true happiness, rendering salva-
 tion almost impossible, and heaven in a manner in-

mentis famem ac sitim extinguere ; quicquid extra concupiscitur,
 vitiis, non usibus, laboratur. *Sen. Cons. ad Helv. 9.*

accessible to us: so that to be rich (if severed from **SERM.**
sober mind, and a free heart) is a great disease, **XXXI.**
and the source of many grievous distempers both of
body and mind; from which we cannot well other-
wise secure or rescue ourselves, than by liberally ^{Ἀποφύγετε}
pending them in works of bounty and mercy: so ^{τι τοῦ ὕψους,}
shall we ease ourselves of the burdens, so shall we ^{ἵνα πείλη}
elude the temptations, so shall we abandon the vices, ^{κουφότεροι.}
and so shall we escape all the sad mischiefs incident ^{Naz. Or. 27.}
to them: thus to use wealth shall turn it into a con-
venience, and an ornament of our lives, into a con-
siderable blessing, and a ground of much comfort to
us. Excluding this use of wealth, or abstracting a
capacity of doing good therewith, nothing is more
pitiful and despicable than it; it is but like the load
or the trappings of an ass: a wise man on that con-
dition would not choose it, or endure to be pestered
with it; but would serve it as those philosophers
did, who flung it away, that it might not disturb
their contemplations: 'tis the power it affords of
benefiting men, which only can season and ingratiate
it to the relish of such a person: otherwise it is evi-
dently true, which the Wise Man affirms, Prov. xv.
16. *Better is a little with the fear of the Lord,*
than great treasure, and trouble therewith.

3. Again; we may consider, that to dispense our
wealth liberally is the best way to preserve it, and
to continue masters thereof; what we give is not
thrown away, but saved from danger^m: while we
detain it at home (as it seems to us) it really is
abroad, and at adventures; it is out at sea, sailing

^m Μηδὲ νόμιζε τὴν ἐλεημοσύνην ἀνάλυμα εἶναι, ἀλλὰ πρόσδον, μηδὲ
δαπάνην, ἀλλὰ πραγματείαν, μείζω γὰρ λαμβάνεις, ἢ δίδως, &c. Chrys.
tom. v. p. 208.

SERM. XXXI. perilously in storms, near rocks and shelves, amongst pirates ; nor can it ever be safe, till it is brought into this port, or ensured this way : when we have bestowed it on the poor, then we have lodged it in unquestionable safety ; in a place where no rapine, no deceit, no mishap, no corruption can ever by any means come at itⁿ. All our doors and bars, all our forces and guards, all the circumspection and vigilancy we can use, are no defence or security at all in comparison to this disposal thereof : the poor man's stomach is a granary for our corn, which never can be exhausted ; the poor man's back is a wardrobe for our clothes, which never can be pillaged ; the poor man's pocket is a bank for our money, which never can disappoint or deceive us : all the rich traders in the world may decay and break ; but the poor man can never fail, except God himself turn bankrupt ; for what we give to the poor, we deliver and intrust in his hands, out of which no force can wring it, no craft can filch it ; it is laid up in heaven, whither no thief can climb, where no moth or rust do abide. In despite of all the fortune, of all the might, of all the malice in the world, the liberal man will ever be rich : for God's providence is his estate ; God's wisdom and power are his defence ; God's love and favour are his reward ; God's word is his assurance ; who hath said it, that *he which giveth*

Prov. .
xxviii. 27.

ⁿ Μὴ τοίνυν φειδόμεθα χρημάτων· μᾶλλον δὲ φειδόμεθα τῶν χρημάτων· ὁ γὰρ φειδόμενος τῶν ὄντων εἰς τὰς τῶν πενήτων χεῖρας, αὐτὰ ἐναποτίθεται, εἰς τὸν ἄσυχον θησαυρὸν καὶ λησταῖς καὶ οἰκέταις καὶ συκοφάνταις κακούργοις, καὶ πάσαις ἐφόδοις ἀνάλωτον. Chrys. tom. v. Orat. 55.

Multi sancti, et sanctæ omnimodo caventes ipsas velut matres deliciarum divitias dispergendo pauperibus abjecerunt, et tali modo in cœlestibus thesauros tutius condiderunt. Aug. Ep. 121.

to the poor shall not lack: no vicissitude therefore of things can surprise him, or find him unfurnished; no disaster can impoverish him; no adversity can overwhelm him; he hath a certain reserve against all times and occasions: he that *deviseth liberal things, by liberal things shall he stand*, saith the prophet. But, on the other hand, being niggardly is the likeliest course we can take to lose our wealth and estate; we thereby expose them to danger, and leave them defenceless; we subject them to the envious eye, to the slanderous tongue, to the ravenous and insidious hand; we deprive them of divine protection, which if it be away, *the watchman waketh but in vain*: we provoke God irrecoverably to take it from us, as he did the talent from that unprofitable servant, who did not use it well. We do indeed thereby yield God just cause of war and enmity against us; which being, *omnia dat qui justa negat*; we do forfeit all to divine justice, by denying that portion which belongs to him, and which he claims. Can we hope to live in quiet possession of any thing, if we refuse to pay our due tributes and taxes imposed upon us by our almighty Sovereign; if we live in such rebellion against his authority, such violation of his right, such diffidence to his word? No: *He that trusteth in his riches shall fall; but the righteous shall flourish as a branch*: such is the difference between the covetous and the liberal, in point of security and success concerning their estate.

Even according to the human and ordinary way of esteeming things, (abstracting from the special providence of God,) the liberal person hath, in consequence of his bounty, more real security for his wealth, than this world hath any other: he thereby

SERM. XXXI. gets an interest in the gratitude and affection of those whom he obligeth, together with the good-will and respect of all men, who are spectators of his virtuous and generous dealing : the hearts and memories of men are repositories to him of a treasure, which nothing can extort from him, or defraud him of. If any mischance should arrive, or any want come near him, all men would be ready to commiserate him, every man would hasten to his succour.

Miraris cum
tu argento
post omnia
ponas, Si
nemo præ-
stet quem
non merea-
ris amorem.
Her. Serm.
i. 1.

As when a haughty, a greedy, or a gripple man do fall into calamity or disgrace, scarce any one regardeth or pitieth him : fortune, deserting such a person, carries all with it, few or none stick to him ; his most zealous flatterers are commonly the first that forsake him ; contempt and neglect are the only adherents to his condition ; that of the Wise Man appears verified, *He that hideth his eyes from the poor shall have many a curse.* So the courteous and bountiful person, when fortune seems to frown on him, hath a sure refuge in the good-will and esteem of men ; all men, upon the accounts of honour and honesty, take themselves to be concerned in his case, and engaged to favour him ; even those, who before were strangers, become then his friends, and in effect discover their affection to him ; it, in the common judgment of people, appears an indignity and a disgrace to mankind, that such a man should want or suffer.

Prov.
xxviii. 27.

4. Nay further, we may consider, that exercising bounty is the most advantageous method of improving and increasing an estate ; but that being tenacious and illiberal doth tend to the diminution and decay thereof. The way to obtain a great increase is, to sow much : he that sows little, how can he ex-

pect a good crop? It is as true in spiritual husban- SERM.
dry as it is in others; that *what a man soweth, that* XXXI.
he shall reap, both in kind and according to propor- Gal. vi. 7, 8.
tion: so that great husbandman St. Paul assureth
us, *He that soweth sparingly shall reap sparingly*; 2 Cor. ix.
but he that soweth bountifully shall also reap boun- 6, 10.
tifully: and Solomon means the same, when he
saith, *To him that soweth righteousness shall be a* Prov. xi. 18.
sure reward. The way to gain abundantly is, you
know well, to trade boldly; he that will not adven-
ture any thing considerable, how can he think of a
large return? *Honour the Lord with thy substance,*
so shall thy barns be filled with plenty, and thy
presses shall burst out with new wine, Prov. iii. 9,
10. 'Tis so likewise in the evangelical negotiations;
if we put out much upon score of conscience or cha-
rity, we shall be sure to profit much. Liberality is
the most beneficial traffick that can be; it is bringing
our wares to the best market; it is letting out our
money into the best hands; we thereby lend our
money to God, who repays with vast usury; an hun-
dred to one is the rate he allows at present, and
above a hundred millions to one he will render here-
after; so that if you will be merchants this way,
you shall be sure to thrive, you cannot fail to grow
rich most easily and speedily: *The liberal soul* Prov. xi. 25.
shall be made fat, and he that watereth shall be
watered himself: this is that which St. Paul again
argues upon, when, commending the Philippians'
free kindness toward him, he says, *Not because I* Phil. iv. 17.
desire a gift, but I desire fruit that may abound
to your account. Bounty yields καρπὸν πλεονάζοντα, a
fruit that multiplies, and abundantly turns to good
account; it indeed procuring God's benediction, the

SERM. fountain of all desirable plenty and prosperity; for
 XXXI. *the blessing of the Lord, it maketh rich, and he*
 Prov. x. 22. *addeth no sorrow with it.* It is therefore the great-
 est want of policy, the worst ill-husbandry and un-
 thriftiness that can be, to be sparing this way; he
 that useth it cannot be thriving; he must spend
 upon the main stock, and may be sure to get nothing
 considerable. God ordinarily so proceeds, as to re-
 compensate and retaliate men in the same kind, wherein
 they endeavour to please him, or presume to offend
 him; so that for them who freely offer him their
 goods, he in regard thereto will prosper their deal-
 ings, and bless their estates: (*For this very thing*
 Deut. xv. 18. *the Lord thy God shall bless thee in all thy works,*
and in all that thou puttest thine hand unto, says
 Moses:) but they who will not lay out any thing
 Ps. lxxiii. 17. for him, he will not concern himself in their success
 otherwise than to cross it, or, which is worse, to
 curse it; for if he seem to favour them for a time
 with some prosperity in their affairs, their condition
 is much worse thereby, their account will be more
 grievous, and their fate more disastrous in the end.

5. Further, the contributing part of our goods to
 the poor will qualify us to enjoy the rest with satis-
 faction and comfort. The oblation of these first-
 fruits, as it will sanctify the whole lump of our
 estate, so it will sweeten it; having offered this well-
 pleasing sacrifice of piety, having discharged this
 debt of justice, having paid this tribute of gratitude,
 our hearts being at rest, and our conscience well
 satisfied, we shall, like those good people in the
 Acts ii. 46. *Acts, eat our meat with gladness and singleness*
of heart; to see the poor man by our means ac-
 commodated, eased, and refreshed, will give a deli-

cious relish to all our enjoyments. But withholding SERM.
XXXI.
his portion from the poor, as it will pollute and profane all our estate, so it will render the fruition thereof sour or unsavoury to us: for can we with any content taste our dainties, or view our plenties, while the poor man stands in sight pining with hunger^o? Can we without regret see our walls clothed with tapestry, our horses decked with golden trappings, our attendants strutting in wanton gayety, while our honest poor brother appears half naked, and trembling with cold? Can we carry on one finger enough to furnish ten poor people with necessities, and have the heart within us, without shame and displeasure, to see them want? No; the sense of our impiety and ingratitude toward God, of our inhumanity and unworthiness toward our neighbour, will not fail (if ever we considerately reflect on our behaviour) to sting us with cruel remorse and self-condemnation; the clamours of want and misery surrounding us will pierce our ears, and wound our hearts; the frequent objects of pity and mercy, do what we can to banish them from our prospect or regard, will so assail, and so pursue us, as to disturb the freedom of our enjoyments, to quash the briskness of our mirth, to allay the sweetness of our pleasure; yea rather, if stupidity and obduration have not seized on us, to imbitter all unto us; we shall feel that true, which Zophar speaks of the cruel and covetous oppressor, *Surely he shall not feel quietness in his belly—he shall not rejoice in his sub-* Job xx. 18,
20, 22.

^o Ἐγγὺς ὁ πένης, εἰς τοῦτον ἀπέρευξαι τι τῶν περιττῶν· τί καὶ σὺ κάμνεις ἀπεπτῶν, καὶ αὗτος πεινῶν, καὶ σὺ κραιπαλῶν, καὶ αὗτος ὑδριῶν, καὶ σὺ κάρφ βαρίνων, καὶ αὗτος περιτρεπόμενος νόσφ; Nazian. Orat. 27.

SERM. *stance—in the fulness of his sufficiency he shall be*
XXXI. *in straits.*

6. I shall touch but one consideration more, persuasive of this practice; it is this: The peculiar nature of our religion specially requires it, and the honour thereof exacts it from us; nothing better suits Christianity, nothing more graces it, than liberality; nothing is more inconsistent therewith, or more disparageth it, than being miserable and sordid. A Christian niggard is the veriest nonsense that can be; for what is a Christian? what, but a man, who adores God alone, who loves God above all things, who reposes all his trust and confidence in God? What is he, but one who undertaketh to imitate the most good and bountiful God; to follow, as the best pattern of his practice, the most benign and charitable JESUS, the Son of God; to obey the laws of God, and his Christ, the sum and substance of which is charity; half whose religion doth consist in loving his neighbour as himself? What is he, further, but one who hath renounced this world, with all the vain pomps and pleasures of it; who professes himself in disposition and affection of mind to forsake all things for Christ's sake; who pretends little to value, affect, or care for any thing under heaven; having all his main concernments and treasures, his heart, his hopes, and his happiness, in another world? Such is a Christian. And what is a niggard? All things quite contrary: one, whose practice manifestly shews him to worship another thing beside and before God; to love mammon above God, and more to confide in it, than in him; one who bears small good-will, kindness, or pity toward his brother; who is little affected or concerned with things

future or celestial; whose mind and heart are rivet- SERM.
 ed to this world; whose hopes and happinesses are XXXI.
 settled here below; whose soul is deeply immersed
 and buried in earth; one who, according to constant
 habit, notoriously breaketh the two great heads of
 Christian duty, *loving God with all his heart, and*
his neighbour as himself; it is therefore, by com-
 paring those things, very plain, that we pretend to
 reconcile gross contradictions and inconsistencies, if
 we profess ourselves to be Christians, and are illi-
 beral. It is indeed the special grace and glory of
 our religion, that it consisteth not in barren specu-
 lations, or empty formalities, or forward professions;
 not in fancying curiously, or speaking zealously, or
 looking demurely; but in really producing sensible
 fruits of goodness; in doing, as St. Paul signifies,
things good and profitable unto men, such as those Tit. iii. 8.
 chiefly are, of which we speak. The most gracious
 wisdom of God hath so modelled our religion, that
 according to it piety and charity are the same thing;
 that we can never express ourselves more dutiful
 toward him, or better please him, or more truly glo-
 rify him, than when we are kind and good to our
 poor brother. We grossly mistake, if we take giving
 of alms to be a Jewish or popish practice, suitable
 to children and dullards in religion, beneath so re-
 fined, so improved, so loftily spiritual gallants as
 we: no, 'tis a duty most properly and most highly
 Christian, as none more, a most goodly fruit of
 grace, and a most faithful mark thereof: *By the* 2 Cor. ix.
experiment of this ministration, we, as St. Paul ^{13.}
saith, glorify God for our professed subjection
unto the Gospel of Christ, and for our liberal
distribution unto our brethren and unto all men:

SERM. XXXI. without it our faith is dead and senseless, our high attainments are fond presumptions, our fine notions and delicate spiritualities are in truth but silly dreams, the issues of a proud and ignorant fancy: he that appears hard-hearted and close-fisted towards his needy brother, let him think or call himself what he pleaseth, he plainly is no Christian, but a blemish, a reproach, and a scandal to that honourable name.

7. To all these considerations and reasons inducing to the practice of this kind of charity, I might subjoin examples, and set before you the fairest copies that can be imagined thereof. We have for it the pattern of God himself, who is infinitely munificent and merciful; *from whom every good and perfect gift descendeth; who giveth life, and breath, and all things unto all; who giveth liberally, and upbraideth not.* We have the example of the Son of God, who out of pure charity did freely part with the riches and glories of eternity, voluntarily embracing extreme poverty and want for our sake, that we who were poor might be enriched, we that were miserable might become happy; who *went about doing good*, spent all his life in painful dispensation of beneficence, and relieving the needs of men in every kind. We have the blessed patriarchs to follow, who at God's pleasure and call did readily leave their country, their friends, their goods, and all they had. We have the practice of the holy apostles, who freely *let go all to follow their Lord*; who cheerfully sustained all sorts of losses, disgraces, and pains, for promoting the honour of God, and procuring good unto men: we have to move and encourage us hereto the first and best

Jam. i. 5.

17.
Acts xvii.

25.
2 Cor. viii.
9.

Acts x. 38.

Matt. xix.
27.

Christians, most full of grace and holy zeal, who so SERM. XXXI.
many as were possessors of lands and houses, did
sell them, and did impart the price of them to the Acts iv. 34, 35.
community, so that there was none poor among
them, and that distribution was made to every one
as he had need. We have all the saints and emi-
nent servants of God in all times, who have been
high and wonderful in the performance of these
duties. I could tell you of the blessed martyr
St. Cyprian, who was liberal by wholesale, bestow- Pontius in vit. Cypr.
ing all at once a fair estate on God and the poor; Greg. Naz. Orat. 40.
of the renowned bishop St. Basil, who constantly Sulp. Sever.
waited on the sick, and kissed their sores; of the
most pious confessor St. Martin, who having but one
coat left, and seeing a poor man that wanted clothes,
tore it in two pieces, and gave one to that *poor*
man: and many like instances out of authentic his-
tory might be produced, apt to provoke our imita-
tion. I might also, to beget emulation and shame
in us, represent exemplary practices of humanity
and charity even in Jews, Mahometans, and pagans,
(such as in these cold days might pass for more
than ordinary among us;) but I shall only propound
one present and sensible example; that of this noble
city, whose public bounty and charity in all kinds
(in education of orphans, in curing the diseased both
in body and mind, in provision for the poor, in re-
lieving all sorts of necessities and miseries) let me
earnestly entreat and exhort us all for God's sake,
as we are able, by our private charity to imitate, to
encourage, and to assist; let us do this so much the
more willingly and freely, as the sad circumstances
of things, by God's judgments brought upon us, do
plainly require, that the public charity itself (lying

SERM. under so great impediments, discouragements, and
XXXI. distresses) should be supported, supplied, and relieved by particular liberality. No words that I can devise will be so apt to affect and move you, as the case itself, if you please to consider it : hear it therefore speaking, and, I pray, with a pious and charitable disposition of mind attend thereto :

A true report, &c.

For this excellent pattern of pious bounty and mercy, let us heartily thank Almighty God ; let us humbly implore God's blessing on the future management of it ; let us pay due respects to the worthy promoters thereof, and pray for rewards upon them, answerable to their charitable care and industry employed therein ; let us also according to our ability perform our duty in following and furthering it : for encouragement to which practice, give me leave briefly to reflect upon the latter part of my text ; which represents some instances of the felicity proper to a bountiful person, or some rewards peculiar to the exercising the duties of bounty and mercy.

The first is, *His righteousness endureth for ever*. These words are capable of various senses, or of divers respects ; they may import, that the fame and remembrance of his bounty is very durable, or that the effects thereof do lastingly continue, or that eternal rewards are designed thereto ; they may respect the bountiful man himself, or his posterity here ; they may simply relate to an endurance in God's regard and care ; or they may with that also comprehend a continuance in the good memory and honourable mention of men. Now in truth, according to all these interpretations, the bountiful

man's righteousness doth endure for ever, that is, **SERM. XXXI.**
 very lastingly, (or so long as the special nature of
 the case doth bear,) in any sense; or for an absolute
 perpetuity in some sense: the words in their
 plenitude do naturally and without straining involve
 so many truths; none of which therefore we think
 fit to exclude, but shall briefly touch them all.

1. As for future reputation and fame, (which that
 it in part is intended here, that which precedes, *The
 righteous shall be had in everlasting remembrance*,
 doth argue,) it is evident, that it peculiarly attends
 upon this practice: the bountiful person is especially
 that *just* man, whose *memory is blessed*, (is μετ' Prov. x. 7.
 ἐγκωμίων, as the Greek renders it; that is, is prose-
 cuted with commendations and praises.) No spices
 can so embalm a man, no monument can so pre-
 serve his name and memory, as works of bene-
 ficence; no other fame is comparably so precious,
 or truly glorious, as that which grows from thence:
 the renown of power and prowess, of wit or learn-
 ing, of any wisdom or skill, may dwell in the fan-
 cies of men with some admiration: but the remem-
 brance of bounty reigns in their hearts with cordial
 esteem and affection; there erecting immoveable
 trophies over death and oblivion, and thence spread-
 ing itself through the tongues of men with sincere
 and sprightly commendations. The bountiful man's
 very dust is fragrant, and his grave venerable; his
 name is never mentioned without respect; his ac-
 tions have always these best echoes, with innumer-
 able iterations resounding after them: *His goods
 shall be established, and the congregation shall
 declare his alms*, Eccclus. xxxii. 11. This was a
 true friend to mankind; this was a real benefactor

SERM. to the world ; this was a man good in earnest, and
XXXI. pious to good purpose.

2. The effects of his righteousness are likewise very durable : when he is departed hence, and in person is no more seen, he remains visible and sensible in the footsteps and fruits of his goodness ; the poor still beholds him present in the subsistence of himself and his family ; the sick man feels him in the refreshment which he yet enjoys by his provision ; he supervives in the heart of the afflicted, which still resents the comfort, and rejoices in the ease, which he procured him ; all the world derives benefit from him by the edification it receiveth from his example ; religion obtaineth profit and ornament, God himself enjoyeth glory and praise from his righteousness.

3. His righteousness also endureth in respect to his posterity. It is an usual plea for tenacity and parsimony, that care must be had of posterity, that enough must be provided and laid up for the family : but in truth this is a very absurd excuse ; and doing according thereto is a very preposterous method of proceeding toward that end ; it is really the greatest improvidence in that respect, and the truest neglect that can be of our children : for so doing, together with a seeming estate, we entail a real curse upon them : we divest them of God's protection and benediction, (the only sure preservatives of an estate;) we leave them heirs of nothing so much as of punishments due to our ingratitude, our infidelity, our impiety and injustice both toward God and man : whereas by liberally bestowing on the poor, we demise unto them God's blessing, which is the best inheritance ; we commend them to God's special care, which is the best tuition ; we leave them God's protection and provi-

dence, which are a wealth indefectible and inexhaustible; we constitute God their guardian, who will most faithfully manage, and most wisely improve their substance, both that which we leave to them, and that which we gave for them to the poor; we thereby in good part entitle them to the rewards appropriate to our pious charity, our faith, our gratitude, our self-denial, our justice, to whatever of good is virtually contained in our acts of bounty; to omit the honour and good-will of men, which constantly adhere to the bountiful man's house and family. Prov. xiii. 22. *A good man leaveth an inheritance to his children's children.* It is therefore expressly mentioned in scripture as a recompense peculiar to this virtue, that security from want and all happiness do attend the posterity of the bountiful person: *He is ever merciful and lendeth, and his seed is blessed*, saith David of him generally: and David also particularly observed, that in all the course of his long life he could find no exception to the rule: *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread.* Ps. xxxvii. 26.

4. His righteousness also endureth for ever in the perpetual favour of God, and in the eternal rewards which God will confer upon him, who, out of conscience and reverence toward God, out of good-will and kindness toward his brother, hath dispersed, and given to the poor. *God will not*, as the apostle saith, *be unjust to forget his labour of charity in ministering* to his poor brother: from the seed which he *hath sown to the Spirit*, he shall assuredly reap a most plentiful crop of blessings spiritual; he shall effectually enjoy *the good foundation* that he hath *stored up*: for the goods he hath sold and de- Heb. vi. 10. Gal. vi. 8. 1 Tim. vi. 19.

SERM. livered, he shall *bona fide* receive his bargain, *the*
 XXXI. *hidden treasure* and *precious pearl* of eternal life ;
 Matt. xiii. for this best improvement of his talent of worldly
 46. riches, he shall hear the *Euge bone serve, Well*
 Matt. xxv. *done, good and faithful servant, enter into thy*
 21, 23. *master's joy* : he shall at last find God infinitely
 more bountiful to him, than he hath been unto the
 poor.

Thus when all the flashes of sensual pleasure are quite extinct ; when all the flowers of secular glory are withered away ; when all earthly treasures are buried in darkness ; when this world and all the fashion of it are utterly vanished and gone, the bountiful man's state will still be firm and flourishing, and *his righteousness shall endure for ever*.

It follows, *His horn shall be exalted with honour*. A horn is an emblem of power ; for in it the beasts' strength, offensive and defensive, doth consist ; and of plenty, for it hath within it a capacity apt to contain what is put into it ; and of sanctity, for that in
 1 Sam. xvi. it was put the holy oil, with which kings were con-
 13.
 1 Kings i. 39. secrated ; and of dignity, both in consequence upon the reasons mentioned, (as denoting might, and influence, and sacredness accompanying sovereign dignity,) and because also it is an especial beauty and ornament to the creature which hath it ; so that this expression (*His horn shall be exalted with honour*) may be supposed to import, that an abundance of high and holy, of firm and solid honour shall attend upon the bountiful person. And that so it truly shall, may from many considerations appear.

1. Honour is inseparably annexed thereto, as its natural companion and shadow. God hath impressed upon all virtue a majesty and a beauty, which do command respect, and with a kindly violence extort

veneration from men : such is the natural constitution of our souls, that as our sense necessarily liketh what is fair and sweet, so our mind unavoidably will esteem what is virtuous and worthy ; all good actions as such are honourable : but of all virtues, beneficence doth with most unquestionable right claim honour, and with irresistible force procures it ; as it is indeed the most divine of virtues, so men are most apt to venerate them, whom they observe eminently to practise it. Other virtues men see, and approve as goodly to the sight ; but this they taste and feel ; this by most sensible experience they find to be pleasant and profitable, and cannot therefore but highly prize it. They, who *do their alms before men*, although out of an unworthy vain-glorious design, *have* yet, as our Saviour intimates, *their reward* ; they fail not to get honour thereby ; and even so have no bad pennyworth : for, in the Wise Man's judgment, *a good name is rather to be chosen than great riches* ; they receive at least fine air, for gross earth ; and things very spiritual, for things most material ; they obtain that which every man doth naturally desire and prize, for that which only fashion in some places endeareth and commendeth : they get the end for the means ; for scarce any man seeketh wealth for itself, but either for honour, or for virtue's sake, that he may live creditably, or may do good therewith : necessity is served with a little, pleasure may be satisfied with a competence ; abundance is required only to support honour or promote good ; and honour by a natural connection adhereth to bounty. *He that followeth after righteousness and mercy findeth life, righteousness, and honour.* Prov. xxi. 21.

SERM.
XXXI.

Φιλοῦνται
σχιδόν μά-
λιστα οἱ
ἐλευθίστινοι
τῶν ἐπ' ἀρε-
τῆς, ὡφίλι-
μοι γάρ.
Arist.
Matt. vi. 1.

Prov. xxii.
1.

Αἱ γὰρ δυν-
αστίαι καὶ ὁ
πλοῦτος διὰ
τὴν τιμὴν
ἵσταν αἰρετά.
Arist.

SERM.
XXXI.

2. But further, an accession of honour, according to gracious promise, (grounded upon somewhat of special reason, of equity and decency in the thing itself,) is due from God unto the bountiful person, and is by special providence surely conferred on him. There is no kind of piety, or instance of obedience, whereby God himself is more signally honoured, than by this. These are chiefly those *good works*, the which *men seeing*, are apt to *glorify our Father which is in heaven*. Phil. i. 11. *Being filled with the fruits of righteousness, which are by Christ Jesus to the glory and praise of God*. To these fruits that is most applicable which our Lord saith, John xv. 8. *Hereby is my Father glorified, if ye bear much fruit*; for as *he that oppresseth the poor reproacheth his Maker*; so *he honoureth him, that hath mercy on the poor*. The comfortable experience of good in this sort of actions will most readily dispose men to admire and commend the excellency, the wisdom, the goodness of the divine laws, will therefore procure God hearty praise and thanks for them: for, as St. Paul teacheth us, 2 Cor. ix. 12, 13. *The administration of his service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whilst by experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men*. Since then God is so peculiarly honoured by this practice, it is but equal and fit that God should remunerate it with honour: God's noble goodness will not let him seem defective in any sort of beneficial correspondence toward us; we shall never be able to yield him any kind of good thing in duty, which he will not be

more apt to render us in grace; they who, as Solomon speaketh, *honour God with their substance*, SERM. XXXI. shall by God certainly be honoured with his blessing: reason intimates so much, and we beside have God's express word for it: *Them, saith he, who honour me, I will honour.* 1 Sam. ii. 30. He that absolutely and independently is the fountain of all honour, *from whom*, as good king David saith, *riches and honour cometh*, for that *he reigneth over all*, 1 Chron. xxix. 12. he will assuredly prefer and dignify those, who have been at special care and cost to advance his honour. He that hath the *hearts of all men in his hands*, and *fashioneth them* as he pleaseth, will raise Prov. xxi. 1. Ps. xxxiii. 15. the bountiful man in the judgments and affections of men. He that ordereth all the events of things, and disposeth success as he thinks fit, will cause the bountiful person's enterprises to prosper, and come off with credit. He will not suffer the reputation of so real an honourer of himself to be extremely slurred by disaster, to be blasted by slander, to be supplanted by envy or malice; but will *bring forth* Ps. xxxvii. 9. *his righteousness as the light, and his judgment as the noon-day.*

3. God will thus exalt the bountiful man's horn even here in this world, and to an infinitely higher pitch he will advance it in the future state: he shall there be set at the right hand, in a most honourable place and rank, among the chief friends and favourites of the heavenly King, in happy consortship with the holy angels and blessed saints; where, in recompense of his pious bounty, he shall, from the bountiful hands of his most gracious Lord, receive *an incorruptible crown of righteousness*, and *an unfading crown of glory.* The which God

SERM. of his infinite mercy grant unto us all, through Jesus
XXXI. Christ our Lord; to whom for ever be all praise.
Amen.

Heb. xiii.
20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ : to whom be glory for ever and ever. Amen.

SERMON XXXII.

UPON THE PASSION OF OUR BLESSED SAVIOUR.

PHIL. ii. 8.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

WHEN, in consequence of the original apostasy **SERM.** from God, which did banish us from paradise, and **XXXII.** by continued rebellions against him, inevitable to Cyril. c. Jul. viii. p. 278. ix. p. our corrupt and impotent nature, mankind had forfeited the amity of God, (the chief of all goods, the 303. John iii. 36. Col. iii. 6. fountain of all happiness,) and had incurred his displeasure; (the greatest of all evils, the foundation of all misery :)

When poor man having deserted his natural Lord Iren. iii. 33. and Protector, *other lords had got dominion over* 34. Isa. xxvi. *him*, so that he was captivated by the foul, malicious, 13. Iren. iii. 8. cruel spirits, and enslaved to his own vain mind, to vile lusts, to wild passions :

When, according to an eternal rule of justice, that Gen. iv. 7. ii. 17. sin deserveth punishment, and by an express law, wherein death was enacted to the transgressors of God's command, the root of our stock, and consequently all its branches, stood adjudged to utter destruction : Iren. v. 16.

SERM. XXXII. When, according to St. Paul's expressions, *all the world was become guilty before God*, (or, subjected to God's judgment :) *all men* (Jews and Gentiles) *were under sin, under condemnation, under the curse ; all men were concluded into disobedience, and shut up together* (as close prisoners) *under sin ; all men had sinned, and come short of the glory of God : death had passed over all, because all had sinned :*

Rom. iii. 19.
ὑπακούοντες τῷ
Θεῷ.
Rom. iii. 9.
v. 16, 18.
Gal. iii. 10.
Rom. xi. 82. εἰς ἀπει-
θήναι.
Gal. iii. 22.
Rom. iii. 23. v. 12.

When for us, being plunged into so wretched a condition, no visible remedy did appear, no possible redress could be obtained here below : (for what means could we have of recovering God's favour, who were apt perpetually to contract new debts and guilts, but not able to discharge any old scores? What capacity of mind or will had we to entertain mercy, who were no less stubbornly perverse and obdurate in our crimes, than ignorant or infirm? How could we be reconciled unto Heaven, who had an innate antipathy to God and goodness? [*Sin, according to our natural state, and secluding evangelical grace, reigning in our mortal bodies, no good thing dwelling in us ; there being a predominant law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin ; a main ingredient of our old man being a carnal mind, which is enmity to God, and cannot submit to his law ; we being alienated from the life of God by the blindness of our hearts, and enemies in our minds by wicked works :*] How could we revive to any good hope, who were *dead in trespasses and sins*, God having withdrawn his quickening Spirit? How at least could we for one moment stand upright in God's sight, upon the na-

Rom. vi. 12, 14, 20.
Rom. vii. 18, 5.
Rom. vii. 23.

Rom. vi. 6.
Coloss. iii. 9.
Ephes. iv. 22.
Rom. viii. 7.
οὐχ ὑποτάσσονται.
Ephes. iv. 18.
Coloss. i. 21.
Rom. v. 10.

tural terms, excluding all sin, and exacting perfect obedience ?)

SERM.
XXXII.

When this, I say, was our forlorn and desperate case, then Almighty God, out of his infinite goodness, was pleased to look upon us (as he sometime did upon Jerusalem, *lying polluted in her blood*) with an eye of pity and mercy, so as graciously to design a redemption for us out of all that woful distress : and no sooner by his incomprehensible wisdom did he foresee we should lose ourselves, than by his immense grace he did conclude to restore us.

Ephes. ii. 5.
(Rom. vi. 13, 11.)
Psal. cxliii. 2.
Exod. xxxiv. 7.
Ezek. xvi. 6.

But how could this happy design well be compassed ? How, in consistence with the glory, with the justice, with the truth of God, could such enemies be reconciled, such offenders be pardoned, such wretches be saved ? Would the omnipotent Majesty, so affronted, design to treat with his rebels immediately, without an intercessor or advocate ? Would the sovereign Governor of the world suffer thus notoriously his right to be violated, his authority to be slighted, his honour to be trampled on, without some notable vindication or satisfaction ? Would the great Patron of justice relax the terms of it, or ever permit a gross breach thereof to pass with impunity ? Would the immutable God of truth expose his veracity or his constancy to suspicion, by so reversing that peremptory sentence of death upon sinners, that it should not in a sort eminently be accomplished ? Would the most righteous and most holy God let slip an opportunity so advantageous for demonstrating his perfect love of innocence, and abhorrence of iniquity ? Could we therefore well be cleared from our guilt without an expiation, or reinstated in freedom without a ran-

Eph. i. 4, 9, 11, & iii. 11.
2 Tim. i. 9.
1 Pet. i. 20.
Rev. xiii. 8.
Rom. xvi. 25.
Tit. i. 2.

Athan. de Incarn.
Gen. ii. 17.

SERM. som, or exempted from condemnation without some
XXXII. punishment?

No: God was so pleased to prosecute his designs of goodness and mercy, as thereby nowise to impair or obscure, but rather to advance and illustrate the glories of his sovereign dignity, of his severe justice, of his immaculate holiness, of his unchangeable steadiness in word and purpose. He accordingly would be sued to for peace and mercy: nor would he grant them absolutely, without due compensations for the wrongs he had sustained; yet so, that his goodness did find us a Mediator, and furnish us with means to satisfy him. He would not condescend to a simple remission of our debts; yet so, that, saving his right and honour, he did stoop lower for an effectual abolition of them. He would make good his word, not to let our trespasses go unpunished; yet so, that by our punishment we might receive advantage. He would manifest his detestation of wickedness in a way more illustrious than if he had persecuted it down to hell, and irreversibly doomed it to endless torment.

But how might these things be effected? Where was there a Mediator proper and worthy to intercede for us? Who could presume to solicit and plead in our behalf? Who should dare to put himself between God and us, or offer to screen mankind from the divine wrath and vengeance? Who had so great an interest in the court of heaven, as to ingratiate such a brood of apostate enemies thereto? Who could assume the confidence to propose terms of reconciliation, or to agitate a new covenant, wherewith God might be satisfied, and whereby we might be saved? Where, in heaven or earth, could there be found a

priest fit to atone for sins so vastly numerous, so extremely heinous? And whence should a sacrifice be taken, of value sufficient to expiate for so manifold enormities, committed against the infinite Majesty of Heaven? Who could *find out the everlasting redemption* of innumerable souls, or lay down a competent ransom for them all? Not to say, could also purchase for them eternal life and bliss?

SERM.
XXXII.

Λιώνίαν λύ-
τρωσιν εὐε-
μιστος. Heb.
ix. 12.

These are questions which would puzzle all the wit of man, yea, would gravel all the wisdom of angels to resolve: for plain it is, that no creature on earth, none in heaven, could well undertake or perform this work.

Where on earth, among the degenerate sons of Adam, could be found *such an high priest as became us, holy, harmless, undefiled, separate from sinners?* and how could a man, however innocent and pure as a seraphim, so perform his duty, as to do more than merit or satisfy for himself? How many lives could the life of one man serve to ransom; seeing that it is asserted of the greatest and richest among men, that *none of them can by any means redeem his brother, or give to God a ransom for him.*

Heb. vii.
26.

Psal. xlix.
7.

And how could available help in this case be expected from any of the angelical host; seeing (beside their being in nature different from us, and thence improper to merit or satisfy for us; beside their comparative meanness, and infinite distance from the majesty of God) they are but our fellow-servants, and have obligations to discharge for themselves, and cannot be solvent for more than for their own debts of gratitude and service to their infinitely-bountiful Creator; they also themselves needing a Saviour, to preserve them by his grace in their happy state?

SERM. XXXII. Indeed, no creature might aspire to so august an honour, none could achieve so marvellous a work, as to redeem from infinite guilt and misery the noblest part of all the visible creation : none could presume to invade that high prerogative of God, or attempt to infringe the truth of that reiterated proclamation, *I, even I, am the Lord, and beside me there is no Saviour.*

Isa. xliii.
11. xlv. 21.
Hos. xiii. 4.

Wherefore, seeing that a supereminent dignity of person was required in our Mediator, and that an immense value was to be presented for our ransom ; seeing that *God saw there was no man, and wondered* (or took special notice) *that there was no intercessor* ; it must be *his arm* alone that could *bring salvation* ; none beside God himself could intermeddle therein.

Isa. lix. 16.
LXX.

But how could God undertake the business ? Could he become a suitor or intercessor to his offended self ? Could he present a sacrifice, or disburse a satisfaction to his own justice ? Could God alone contract and stipulate with God in our behalf ? No ; surely man also must concur in the transaction : some amends must issue from him, somewhat must be paid out of our stock : human will and consent must be interposed, to ratify a firm covenant with us, inducing obligation on our part. It was decent and expedient, that as man, by wilful transgression and presumptuous self-pleasing, had so highly offended, injured, and dishonoured his Maker ; so man also, by willing obedience, and patient submission to God's pleasure, should greatly content, right, and glorify him.

Ephes. i. 8.
Luke i. 78.
Ephes. i. 5.
Tit. iii. 4.
Rom. v. 8.
Gal. iv. 4.

Here then did lie the stress ; this was the knot, which only Divine wisdom could loose. And so indeed it did in a most effectual and admirable way :

in correspondence to all the exigencies of the **SERM.**
 , (that God and man both might act their parts **XXXII.**
 aving us,) the blessed eternal Word, the only Son **John vi. 38.**
 od, by the good-will of his Father, did vouchsafe **Heb. x. 7.**
 ntercede for us, and to undertake our redemption ; **John i. 14.**
 order thereto voluntarily being sent down from **Heb. v. 2.**
 ven, assuming human flesh, subjecting himself to **iv. 15.**
 he infirmities of our frail nature, and to the worst **Ephes. i. 6.**
 nveniences of our low condition ; therein merit- **Const. A-**
 God's favour to us, by a perfect obedience to the **post. viii.**
 , and satisfying God's justice by a most patient **12.**
 urance of pains in our behalf ; in completion of **1 Tim. ii. 6.**
 willingly laying down his life for the ransom of **Tit. ii. 14.**
 souls, and pouring forth his blood in sacrifice for **Heb. ix. 15.**
 sins. **ii. 9.**
Col. i. 22.

This is that great and wonderful *mystery of god-* **1 Tim. iii.**
ness, (or of our holy religion,) the which St. Paul **16.**
 e doth express, in these words concerning our
 sed Saviour ; *Who being in the form of God,*
ught it no robbery to be equal with God ; but
de himself of no reputation, and took upon him
form of a servant, and was made in the likeness
men : and being found in fashion as a man, he
nbled himself, and became obedient unto death,
n the death of the cross.

In which words are contained divers points very
 erviceable. But seeing the time will not allow me
 treat on them in any measure as they deserve, I
 ll (waving all the rest) insist but upon one par-
 ular, couched in the last words, *even the death of* **θανάτου**
cross ; which by a special emphasis do excite us **δι σταυροῦ.**
 consider the manner of that holy passion which
 now commemorate ; the contemplation whereof,
 it is most seasonable, so it is ever very profitable.

SERM. Now then in this kind of passion we may consider
 XXXII. divers notable adjuncts; namely these: 1. Its being in appearance criminal. 2. Its being most bitter and painful. 3. Its being most ignominious and shameful. 4. Its peculiar advantageousness to the designs of our Lord in suffering. 5. Its practical efficacy.

I. We may consider our Lord's suffering as criminal; or as in semblance being an execution of justice upon him. *He*, as the prophet foretold of him, *was numbered among the transgressors*; and God, saith St. Paul, *made him sin for us, who knew no sin*: that is, God ordered him to be treated as a most sinful or criminous person, who in himself was perfectly innocent, and void of the least inclination to offend.

John v. 18. So in effect it was, that he was impeached of the
 x. 30, &c. highest crimes; as a violator of the divine laws in
 vii. 12. divers instances; as a designer to subvert their reli-
 Matt. xxvi. gion and temple; as an impostor, deluding and se-
 61. xxvii. ducing the people; as a blasphemer, assuming to him-
 40. self the properties and prerogatives of God; as a se-
 Luke xxiii. ditious and rebellious person, *perverting the nation*,
 2. inhibiting payments of tribute to Cæsar, usurping
 Matt. xxvii. royal authority, and styling himself *Christ a king*:
 63. in a word, as a malefactor, or one guilty of enormous
 Const. A- offences; so his persecutors avowed to Pilate, *If*, said
 post. v. 14. they, *he were not a malefactor, we would not have*
 κακοποιός. *delivered him up unto thee*. As such he was repre-
 John xviii. sented and arraigned; as such, although by a sentence
 30. wrested by malicious importunity, against the will and conscience of the judge, he was condemned, and accordingly suffered death.

Now whereas any death or passion of our Lord, as being in itself immensely valuable, and most pre-

rious in the sight of God, might have been sufficient toward the accomplishment of his general designs, (the appeasing God's wrath, the satisfaction of divine justice, the expiation of our guilt ;) it may be inquired, why God should thus expose him, or why he should choose to suffer under this odious and ugly character^{*}? Which inquiry is the more considerable, because it is especially this circumstance which crosseth the fleshly sense and worldly prejudices of men, so as to have rendered the gospel offensive to the superstitious Jews, and despicable to conceited Gentiles. For so Tryphon in Justin Martyr, although, from conviction by testimonies of scripture, he did admit the Messiah was to suffer *hardly*, yet that it should be in this *accursed* manner, he could not digest. So the great adversaries of Christianity (Celsus, Porphyry, Julian) did with most contempt urge this exception against it. So St. Paul did observe, that *Christ crucified was unto the Jews a stumblingblock, and unto the Greeks foolishness*. Wherefore, to avoid those scandals, and that we may better admire the wisdom of God in this dispensation, it may be fit to assign some reasons intimated in holy scripture, or bearing conformity to its doctrine, why it was thus ordered. Such are these.

SERM.
XXXII.

Orig. c.
Cels. ii. p.
83. vii. p.
368. Aug.
de Civ. D.
10. 28. Cy-
ril. c. Jul.
vi. p. 194.
1 Cor. i. 23.

1. As our Saviour freely did undertake a life of greatest meanness and hardship, so upon the like accounts he might be pleased to undergo a death most loathsome and uncomfortable. There is nothing to man's nature (especially to the best natures, in which modesty and ingenuity do survive) more abominable

^{*} Cur si Deus fuit, et mori voluit, non saltem honesto aliquo mortis genere affectus est? &c. *Lact.* iv. 26. *Just. M. Dial.* p. 317.

SERM. than such a death. God for good purposes hath
 XXXII. planted in our constitution a quick sense of disgrace;
 and, of all disgraces, that which proceedeth from an
 imputation of crimes is most pungent; and being
 conscious of our innocence doth heighten the smart;
 and to reflect upon ourselves dying under it, leaving
 the world with an indelible stain upon our name and
 memory, is yet more grievous. Even to languish
 by degrees, enduring the torments of a long, however
 sharp disease, would to an honest mind seem more
 eligible, than in this manner, being reputed and
 handled as a villain, to find a quick and easy de-
 spatch.

Luke xxii.

52.
 Matt. xxvi. Of which human resentment may we not observe
 55. a touch in that expostulation, *Be ye come out, as
 against a thief, with swords and staves?* If as a
 man he did not like to be prosecuted as a thief; yet
 willingly did he choose it, as he did other most dis-
 tasteful things pertaining to our nature, (*the likeness
 of man,*) and incident to that low condition, (*the
 form of a servant,*) into which he did put himself:
 such as were, to endure penury, and to fare hardly,
 to be slighted, envied, hated, reproached through all
 his course of life.

It is well said by a pagan philosopher, that *no
 man doth express such a respect and devotion to
 virtue, as doth he who forfeiteth the repute of being
 a good man, that he may not lose the conscience of
 being such*^y. This our Lord willingly made his
 case, being content not only to expose his life, but
 to prostitute his fame, for the interests of goodness.

^y Nemo mihi videtur pluris æstimare virtutem, nemo illi magis
 esse devotus, quam qui boni viri famam perdidit, ne conscientiam
 perderet. Sen. Ep. 81.

Had he died otherwise, he might have seemed to purchase our welfare at a somewhat easier rate; he had not been so complete a sufferer; he had not tasted the worst that man is liable to endure: there had been a comfort in seeming innocent, detracting from the perfection of his sufferance. SERM.
XXXII.

Whereas therefore he often was in hazard of death, both from the clandestine machinations and the outrageous violences of those who maligned him, he did industriously shun a death so plausible, and honourable, if I may so speak; it being not so disgraceful to fall by private malice, or by sudden rage, as by the solemn deliberate proceeding of men in public authority and principal credit. John v. 18.
viii. 37, 40,
59. vii. 1,
19, 25. x.
32, 39.

Accordingly this kind of death did not fall upon him by surprise or by chance; but he did *from the beginning* foresee it; he plainly with satisfaction did aim at it: he, as it is related in the Gospels, did *shew* his disciples, that it was incumbent on him by God's appointment and his own choice; that *he ought, it is said, to suffer many things, to be rejected by the chief priests, elders, and scribes, to be vilified by them, to be delivered up to the Gentiles, to be mocked, and scourged, and crucified, as a flagitious slave.* Thus would our blessed Saviour, in conformity to the rest of his voluntary afflictions, and for a consummation of them, not only suffer in his body by sore wounds and bruises, and in his soul by doleful agonies, but in his name also and reputation by the foulest scandals; undergoing as well all the infamy as the infirmity which did belong to us, or might befall us: thus meaning by all means throughly to express his charity, and exercise his compassion towards us; thus advancing his John vi. 64.
Matt. xvi.
21.
Luke ix. 22.
xviii. 32, 33.
Mark ix. 31.

SERM. merit, and discharging the utmost satisfaction in our
 XXXII. behalf.

2. Death passing on him as a malefactor by public sentence, did best suit to the nature of his undertaking, was most congruous to his intent, did most aptly represent what he was doing, and imply the reason of his performance. For we all are guilty in a most high degree, and in a manner very notorious; the foulest shame, together with the sharpest pain, is due to us for affronting our glorious Maker; we deserve an open condemnation and exemplary punishment: wherefore he, undertaking in our stead to bear all, and fully to satisfy for us, was pleased to undergo the like judgment and usage; being termed, being treated as we should have been, in quality of an heinous malefactor, as we in truth are. What we had really acted in dishonouring and usurping upon God, in disordering the world, in perverting others, that was imputed to him; and the punishment due to that guilt was inflicted on him. *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all.* He therefore did not only sustain an equivalent pain for us, but in a sort did bear an equal blame with us, before God and man.

Acts ii. 23. 3. Seeing, *by the determinate counsel of God*, it was appointed that our Lord should die for us, and that not in a natural, but violent way, so as perfectly to satisfy God's justice, to vindicate his honour, to evidence both his indignation against sin, and willingness to be appeased; it was most fit that affair should be transacted in a way, wherein God's right is most nearly concerned, and his providence most plainly discernible; wherein it should be most

apparent that God did exact and inflict the punishment, that our Lord did freely yield to it, and submissively undergo it, upon those very accounts. All judgment, as Moses of old did say, *is God's*, or is administered by authority derived from him, in his name, for his interest; all magistrates being his officers and instruments, whereby he governeth and ordereth the world, his natural kingdom: whence that which is acted in way of formal judgment by persons in authority, God himself may be deemed in a more special and immediate manner to execute it, as being done by his commission, in his stead, on his behalf, with his peculiar superintendence. It was therefore in our Lord a signal act of deference to God's authority and justice, becoming the person sustained by him of our Mediator and Proxy, to undergo such a judgment, and such a punishment; whereby he received a doom as it were from God's own mouth, uttered by his ministers, and bare the stroke of justice from God's hand, represented by his instruments. Whence very seasonably and patiently did he reply to Pilate, *Thou hadst no power over me, (or against me) except it were given thee from above*: implying that it was in regard to the originally supreme authority of God his father, and to his particular appointment upon this occasion, that our Saviour did then frankly subject himself to those inferior powers, as to the proper ministers of divine justice. Had he suffered in any other way, by the private malice or passion of men, God's special providence in that case had been less visible, and our Lord's obedience not so remarkable. And if he must die by public hands, it must be as a criminal, under a pretence of guilt and demerit; there must be a

SERM.
XXXII.

Dent. i. 17.

John xix.
11. κατ'
ἐμὲν.

SERM. formal process, how full soever of mockery and of
XXXII. rage; there must be testimonies produced, how v
 soever of truth or probability; there must be a s
 tence pronounced, although most corrupt and inju
 ous: for no man is in this way persecuted, witho
 colour of desert: otherwise it would cease to be pub
 authority, and become lawless violence; the pers
 cutor then would put off the face of a magistrat
 and appear as a cut-throat or a robber.

4. In fine, our Saviour hardly with such advantag
 in any other way, could have displayed all kinds
 virtue and goodness, to the honour of God, to the ex
 fication of men, to the furtherance of our salvation

The judgment-hall, with all the passages leadin
 him thither, and thence to execution, attended wi
 guards of soldiers, amidst the crowds and clamou
 of people, were as so many theatres, on which he ha
 opportune convenience, in the full eye of the worl

John xviii. to act divers parts of sublimest virtue: to expre
37. his insuperable constancy, in attesting truth, an
1 Tim. vi. 13. maintaining a good conscience; his meekness,
 calmly bearing the greatest wrongs; his patience,
 contentedly enduring the saddest adversities; his e
 tire resignation to the will and providence of God
 his peaceable submission to the law and power
 man; his admirable charity, in pitying, in excusin
 in obliging those by his good wishes, and earne
 prayers for their pardon, who in a manner so inju
 rious, so spiteful, so cruel, did persecute him, ye
 in gladly suffering all this from their hands for the
 salvation; his unshakeable faith in God, and unalte
 able love toward him, under so fierce a trial, :
 dreadful a temptation. All these excellent virtuo
 and graces, by the matter being thus ordered, in

degree most eminent, and in a manner very conspicuous, were demonstrated to the praise of God's name, and the commendation of his truth; for the settlement of our faith and hope, for an instruction and an encouragement to us of good practice in those highest instances of virtue. SERM.
XXXII.

It is a passable notion among the most eminent pagan sages, that no very exemplary virtue can well appear otherwise than in notable misfortune. Whence it is said in Plato, that to approve a man heartily *righteous, he must be scourged, tortured, bound, have his two eyes burnt out, and in the close, having suffered all evils, must be impaled, or crucified*^z. And, *It was*, saith Seneca, *the cup of poison which made Socrates a great man, and which out of prison did transfer him to heaven*^a, or did procure to him that lofty esteem, affording him opportunity to signalize his constancy, his equanimity, his unconcernedness for this world and life. And, *The virtue*, saith he again, *and the innocence of Rutilius would have lain hid, if it had not* (by condemnation and exile) *received injury; while it was violated, it brightly shone forth*^b. And he that said this of others, was himself in nothing so illustrious, as in handsomely

^z Magnum exemplum nisi mala fortuna non invenit. *Sen. de Prov. c. 3.*

^a Ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ ὀφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδιλευθήσεται. *Plat. de Rep. 2.*

^a Cicuta magnum Socratem fecit. *Sen. Ep. 13.*

Calix venenatus, qui Socratem transtulit e carcere in cœlum. *Sen. Ep. 67.*

Æqualis fuit in tanta inæqualitate fortunæ, &c. *Sen. Ep. 104.*

^b Rutilii innocentia ac virtus lateret, nisi accepisset injuriam; dum violatur, effulsit. *Sen. Ep. 79.*

SERM. entertaining that death to which he was by the
 XXXII. bloody tyrant adjudged. And generally, the most
 honourable persons in the judgment of posterity for
 gallant worth, to this very end (as such philosophers
 teach) were by divine Providence delivered up to
 suffer opprobrious condemnations and punishments,
 by the ingrateful malignity of their times. So that
 the Greeks, in consistence with their own wisdom
 and experience, could not reasonably scorn that cross
 which our good Lord (did not only, as did their best
 worthies, by forcible accidental constraint undergo,
 but) advisedly by free choice did undertake, to re-
 commend the most excellent virtues to imitation,
 and to promote the most noble designs that could be,
 by its influence.

Sen. de
 Prov. 2, 3,
 &c.
 Plut. de
 Stoic.
 Contr. Ep.
 1931.

So great reason there was that our Lord should
 thus suffer as a criminal.

II. We may consider, that in that kind his suffer-
 ing was most bitter and painful. Easily we may
 imagine what acerbity of pain must be endured by
 our Lord in his tender limbs being stretched forth,
 racked, and tentered, and continuing for a good time
 Ps. xxii. 16. in such a posture; by the *piercing his hands and his*
feet, parts very nervous and exquisitely sensible, with
 Ps. cv. 18. sharp nails, (so that, as it is said of Joseph, *the iron*
entered into his soul;) by abiding exposed to the
 injuries of the sun scorching, the wind beating, the
 weather searching his grievous wounds and sores.
 Such a pain it was; and that no stupifying, no trans-
 ient pain, but one both very acute and lingering:
 for we see, that he together with his fellow-sufferers
 had both presence of mind and time to discourse.
 Mark xv. Even six long hours did he remain under such tor-
 25, 34. ture, sustaining in each moment of them beyond the

pangs of an ordinary death. But as the case was so hard and sad, so the reason of it was great, and the fruit answerably good. Our Saviour did embrace such a passion, that, in being thus content to endure the most intolerable smarts for us, he might demonstrate the vehemence of his love; that he might signify the heinousness of our sins, which deserved that from such a person so heavy punishment should be exacted; that he might appear to yield a valuable compensation for those pains which we should have suffered; that he thoroughly might exemplify the hardest duties of obedience and patience.

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XXXII.

III. This manner of suffering was (as most sharp and afflictive, so) most vile and shameful; being proper to the basest condition of the worst men, and unworthy of a freeman, however nocent and guilty^c. It was *servile supplicium*, a punishment never by the Romans, under whose law our Lord suffered, legally inflicted upon freemen, but upon slaves only; that is, upon people scarcely regarded as men, having in a sort forfeited or lost themselves. And among the Jews that execution which most approached thereto, and in part agreed with it, (for their law did not allow any so inhuman punishment,) hanging up the dead bodies of some that had been put to death, was held most infamous and execrable: for, *Cursed*, Deut. xxi. said the law, *is every one that hangeth upon a tree*; Gal. iii. 13. cursed, that is, devoted to reproach and malediction; *Accursed by God*, saith the Hebrew, that is, seeming *τὸ τοῦτο γὰρ μόνον τῆς τελευταίας τοῦ ἰδὸς ὑπὸ ἀρὰν ἔκειτο.* to be rejected by God, and by his special order exposed to affliction. Chrys. tom. vi. Or. 61.

Indeed, according to the course of things, to be

^c Quod etiam homine libero, quamvis nocente, videatur indignum. *Lact.* iv. 26.

SERM. set on high, and for continuance of time to be ob-
 XXXII. jected to the view of all that pass by, in that cala-
 mitous posture, doth infuse bad suspicion, doth pro-
 voke censure, doth invite contempt and scorn, doth
 naturally draw forth language of derision, despite, and
 detestation; especially from the inconsiderate, hard-
 hearted, and rude vulgar, which commonly doth
 think, speak, and deal according to event and ap-
 pearance: (*—Sequitur fortunam semper, et odit*
 Heb. x. 33. *damnatos—*) whence θεωρίζεσθαι, *to be made a gaz-*
ing-stock, or an object of reproach to the multitude,
 is by the apostle mentioned as an aggravation of the
 hardships endured by the primitive Christians. And
 thus in extremity did it befall our Lord: for we
 read, that the people did in that condition mock,
 jeer, and revile him, drawing up their noses, abusing
 him by scurrilous gestures, letting out their virulent
 and wanton tongues against him; so as to verify
 that prediction, *I am a reproach of men, and de-*
spised of the people. All they that see me laugh
me to scorn: they shoot out the lip, they shake the
head, saying, He trusted in the Lord: let him de-
liver him, seeing he delighted in him.

The same persons who formerly had admired his
 glorious works, who had been ravished with his ex-
 cellent discourses, who had followed and favoured
 him so earnestly, who had blessed and magnified
 him, (*for he, saith St. Luke, taught in the syn-*
agogues, being glorified by all,) even those very
 persons did then behold him with pitiless contempt
 and despite. In correspondence to that prophecy,
they look and stare upon me, εἰστήκει ὁ λαὸς θεωρῶν,
 Ps. xxii. 17. *the people stood gazing* on him, in a most scorn-
 Luke xxiii. 35. ful manner, venting contemptuous and spiteful re-

proaches ; as we see reported in the evangelical story. SERM.
XXXII.

Thus did our blessed Saviour *endure the cross*, Heb. xii. 2.
despising the shame. Despising the shame, that is, not simply disregarding it, or (with a stoical haughtiness, with a cynical immodesty, with a stupid carelessness) slighting it as no evil ; but not eschewing it, or not rating it for so great an evil, that to decline it he would neglect the prosecution of his great and glorious designs.

There is innate to man an aversion and abhorrence from disgraceful abuse, no less strong than are the like antipathies to pain : whence *cruel mock-ings and scourgings* are coupled as ingredients of the sore persecutions sustained by God's faithful martyrs. And generally men with more readiness will embrace, with more contentedness will endure the cruelty of the latter, than of the former ; pain not so smartly affecting the lower sense, as being insolently contemned doth grate upon the fancy, and wound even the mind itself. For, *the wounds of infamy do*, as the Wise Man telleth us, *go down into the innermost parts of the belly*, reaching the very heart, and touching the soul to the quick. Prov. xviii.
8. xii. 18.

We therefore need not doubt, but that our Saviour as a man, endowed with human passions, was sensible of this natural evil ; and that such indignities did add somewhat of loathsomeness to his cup of affliction ; especially considering that his great charity disposed him to grieve, observing men to act so indecently, so unworthily, so unjustly toward him : yet in consideration of the glory that would thence accrue to God, of the benefit that would redound to us, of the *joy that was set before him*, when *he* Heb. xii. 2.

SERM. *should see of the travail of his soul, and be satis-*
 XXXII. *fied*, he most willingly did accept, and most gladly

Isa. liii. 11. did comport with it. He *became a curse for us*,
 Gal. iii. 13.

Heb. xii. 3. exposed to malediction and reviling; he *endured*
the contradiction, or obloquy, of sinful men: he

Isa. liii. 3. *was despised, rejected, and disesteemed of men*:
 he in common apprehension was deserted by God,

Isa. liii. 4. according to that of the prophet, *We did esteem*
him stricken, smitten of God, and afflicted; himself
 even seeming to concur in that opinion. So was he

Gal. iii. 13. *made a curse for us*, that *we*, as the apostle teach-
 eth, *might be redeemed from the curse of the law*;
 that is, that we might be freed from the exemplary
 punishment due to our transgressions of the law,
 with the displeasure of God appearing therein, and
 the disgrace before the world attending it. He chose

Phil. ii. 7. *thus to make himself of no reputation*, vouchsafing
 to be dealt with as a wretched slave, and a wicked
 miscreant, that we might be exempted, not only
 from the torment, but also from the ignominy which
 we had merited: that together with our life, our
 safety, our liberty, we might even recover that ho-
 nour which we had forfeited and embezzled.

But lest any should be tempted not sufficiently to
 value these sufferances of our Lord, as not so rare,
 but that other men have tasted the like; lest any
 should presume to compare them with afflictions in-
 cident to other persons, as Celsus did compare them
 with those of Anaxarchus and Epictetus; it is re-
 quisite to consider some remarkable particulars
 about them.

Orig. c.
 Cels. vii. p.
 368.

We may then consider, that not only the infinite
 dignity of his person, and the perfect innocency of
 his life, did enhance the price of his sufferings; but

some endowments peculiar to him, and some circumstances adhering to his design, did much augment their force. SERM. XXXII.

He was not only, according to the frame and temper of human nature, sensibly touched with the pain, the shame, the whole combination of disasters apparently waiting on his passion; as God (when he did insert sense and passion into our nature, ordering objects to affect them) did intend we should be, and as other men in like circumstances would have been; but in many respects beyond that ordinary rate: so that no man, we may suppose, could have felt such grief from them as he did, no man ever hath been sensible of any thing comparable to what he did endure; that passage being truly applicable to him, *Behold, and see if there be any sorrow like to my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger*; as that unparalleled *sweating out great lumps of blood* may argue; and as the terms expressing his resentments do intimate. For, in respect of present evils, he said of himself, *My soul is exceeding sorrowful to death*; he is said *ἀδηνόνεῖν*, to be in great anguish and anxiety, to be in an agony or pang of sorrow. In regard to mischiefs which he saw coming on, he is said to be *disturbed in spirit*, and to be *sore amazed*, or dismayed at them. To such an exceeding height did the sense of incumbent evils, and the prospect of impendent calamities, the apprehension of his case, together with a reflection on our condition, screw up his affections.

And no wonder that such a burden, even the weight of all the sins (the numberless most heinous sins and abominations) that ever were committed by

SERM. XXXII. mankind, by appropriation of them to himself, lying on his shoulders, he should feel it heavy, or seem to crouch and groan under it; that in the mystical Heb. x. 5. Psalm, applied by the apostle to him, he should cry Psal. xl. 12. out, *Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, and my heart faileth me.* The sight of God's indignation, so dreadfully flaming out against sin, might well astonish and terrify him: to stand, as it were, before the mouth of hell belching fire and brimstone in his face; to lie down in the hottest furnace of divine vengeance; to quench with his own heart-blood the wrath of Heaven, and the infernal fire, (as he did in regard to those who will not rekindle them to themselves,) might well in the heart of a man beget unconceivable and unexpressible pressures of affliction. When such a Father (so infinitely good and kind to him, whom he so dearly and perfectly loved) did hide his face from him, did frown on him, how could he otherwise than be mightily troubled? Is it strange that so hearty a love, so tender a pity, contemplating our sinfulness, and experimenting our wretchedness, should be deeply touched? To see, I say, so plainly, to feel so thoroughly the horrible blindness, the folly, the infidelity, the imbecility, the ingratitude, the incorrigibility, the strange perverseness, perfidiousness, malice, and cruelty of mankind in so many instances, (in the treason of Judas, in the denial of Peter, in the desertion of all the apostles, in the spite and rage of the persecutors, in the falsehood of the witnesses, in the abuses of the people, in the compliance of Pilate, in a general conspiracy of friends and foes

to sin,) all these surrounding him, all invading him, **SERM.**
all discharging themselves upon him; would it not **XXXII.**
astone a mind so pure? would it not wound a heart
so tender and full of charity?

Surely, any of those persons who fondly do pretend unto, or vainly do glory in, a sullen apathy, or a stubborn contempt of the evils incident to our nature and state, would in such a case have been utterly dejected: the most resolved philosopher would have been dashed into confusion at the sight, would have been crushed into desperation under the sense of those evils which did assault him.

With the greatness of the causes, the goodness of his constitution did conspire to increase his sufferings. For surely, as his complexion was most pure and delicate, his spirit most vivid and apprehensive, his affections most pliant and tractable; so accordingly would the impressions upon him be most sensible, and consequently the pains which he felt (in body or soul) most afflictive.

That we in like cases are not alike moved, that we do not tremble at the apprehensions of God's displeasure, that we are not affrighted with the sense of our sins, that we do not with sad horror resent our danger and our misery, doth arise from that we have very glimmering and faint conceptions of those matters; or that they do not in so clear and lively a manner strike our fancy; (not appearing in their true nature and proper shape, so heinous and so hideous as they really are in themselves and in their consequences;) or because we have but weak persuasions about them; or because we do but slightly consider them; or from that our hearts are very hard and callous, our affections very cold and

SERM. dull, so that nothing of this nature (nothing beside
XXXII. gross material affairs) can mollify or melt them; or
 for that we have in us small love to God, and a
 slender regard to our own welfare; in fine, for that
 in spiritual matters we are neither so wise, so sober,
 so serious, nor so good or ingenuous, in any reason-
 able measure, as we should be. But our Saviour, in
 all those respects, was otherwise disposed. He most
 evidently discerned the wrath of God, the grievous-
 ness of sin, the wretchedness of man, most truly,
 most fully, most strongly represented to his mind:
 he most firmly believed, yea most certainly knew,
 whatever God's law had declared about them: he
 did exactly consider and weigh them: his heart was
 most soft and sensible, his affections were most quick
 and excitable by their due objects: he was full of
 dutiful love to God, and most ardently desirous of
 our good, bearing a more than fraternal good-will
 towards us. Whence it is not so marvellous that as
 a man, as a transcendently wise and good man, he
 was so vehemently affected by those occurrences,
 that his imagination was so troubled, and his pas-
 sions so stirred by them; so that he thence did suf-
 fer in a manner and to a degree unconceivable; ac-
 cording to that ejaculation in the Greek liturgies,
Διὰ τῶν ἀγνώστων σου παθημάτων ἐλέησον ἡμᾶς, Χριστέ,
By thy unknown sufferings, O Christ, have mercy
on us. But further,

IV. We may consider, that this way of suffering
 had in it some particular advantages, conducing to
 the accomplishment of our Lord's principal designs.

Its being very notorious, and lasting a competent
 time, were good advantages. For if he had been
 privately made away, or suddenly despatched, no

such great notice would have been taken of it, nor SERM.
would the matter of fact have been so fully proved, XX XII.
to the confirmation of our faith, and conviction of
infidelity; nor had that his excellent deportment
under such bitter affliction (his most divine patience,
meekness, and charity) so illustriously shone forth.
Wherefore, to prevent all exceptions, and excuses of
unbelief, (together with other collateral good pur-
poses,) divine Providence did so manage the busi-
ness, that as the course of his life, so also the manner
of his death, should be most conspicuously remark-
able. *I spake freely to the world, and in secret* John xviii.
have I done nothing, said he of himself; and, ^{20.}
These things, said St. Paul to king Agrippa, *were* Acts xxvi.
not done in a corner. Such were the proceedings ^{26.}
of his life, not close or clancular, but frank and
open; not presently hushed up, but leisurely carried
on in the face of the world, that men might have
the advantage to observe and examine them. And
as he lived, so he died, most publicly and visibly;
the world being witness of his death, and so prepared
to believe his resurrection, and thence disposed to
embrace his doctrine; according to what he did
foretell, *I, being lifted up from the earth, shall* John xii.
draw all men to me: for he drew all men, by so ^{32.}
obvious a death, to take notice of it; he drew all (Iren. ii.
^{26.)}
well-disposed persons, from the wondrous conse-
quences of it, to believe on him. And, *As,* said he John iii. 14.
again, *Moses did exalt the serpent in the wilder-*
ness, so must the Son of man be exalted. As the Iren. iv. 5.
elevation of that mysterious serpent did render it
visible, and did attract the eyes of people toward it;
whereby, God's power invisibly accompanying that
sacramental performance, they were cured of those

S E R M. mortiferous stings which they had received : so our
 XXXII. Lord, being mounted on the cross, allured the eyes of men to behold him, and their hearts to close with him ; whereby, the heavenly virtue of God's Spirit cooperating, they became saved from those destructive sins, which from the Devil's serpentine instigations they had incurred.

Another advantage of this kind of suffering was, that by it the nature of that kingdom, which he did intend to erect, was evidently signified : that it was not such as the carnal people did expect, an external, earthly, temporal kingdom, consisting in domination over the bodies and estates of men, dignified by outward wealth and splendour, managed by worldly power and policy, promoted by forcible compulsion and terror of arms, affording the advantages of safety, quiet, and prosperity here ; but a kingdom purely spiritual, celestial, eternal ; consisting in the governance of men's hearts and minds ; adorned with the endowments of wisdom and virtue ; administered by the conduct and grace of God's holy Spirit ; upheld and propagated by meek instruction, by virtuous example, by hearty devotion, and humble patience ; rewarding its loyal subjects with spiritual joys and consolations now, with heavenly rest and bliss hereafter. No other kingdom could he presume to design, who submitted to this dolorous and disgraceful way of suffering ; no other exploits could he pretend to achieve by expiring on a cross ; no other way could he rule, who gave himself to be managed by the will of his adversaries ; no other benefits would this forlorn case allow him to dispense. So that well might he then assert, *My kingdom is not of this world* ; when he was going

in this signal way to demonstrate that important truth. SERM.
XXXII.

It was also a most convenient touchstone to prove the genuine disposition and worth of men; so as to discriminate those wise, sober, ingenuous, sincere, generous souls, who could discern true goodness through so dark a cloud, who could love it though so ill-favouredly disfigured, who could embrace and avow it notwithstanding so terrible disadvantages; it served, I say, to distinguish those *blessed* ones, who *would not be offended in him, or by the scandal of the cross* be discouraged from adhering to him, from the crew of blind, vain, perverse, haughty people, who, being scandalized at his adversity, would contemn and reject him.

Another considerable advantage was this, that by it God's special providence was discovered, and his glory illustrated in the propagation of the gospel. For how could it be, that a person of so low parentage, of so mean garb, of so poor condition, who underwent so lamentable and despicable a kind of death, falling under the pride and spite of his enemies, so easily should gain so general an opinion in the world (even among the best, the wisest, the greatest persons) of being *the Lord of life and glory*? How, I say, could it happen, that such a miracle could be effected without God's aid and special concurrence? That king Herod, who from a long reign in flourishing state, with prosperous success in his enterprises, did attain the name of Great; or that Vespasian, who triumphantly did ascend the imperial throne, should either of them, by a few admirers of worldly vanity, seriously be held, or in flattery be called the *Messias*, is not so strange: but that one who was

SERM. XXXII. trampled on so miserably, and treated as a wretched caitiff, should instantly conquer innumerable hearts,

and, from such a depth of extreme adversity, should be advanced to the sublimest pitch of glory ; that *the stone which the builders with so much scorn did refuse, should become the head-stone of the corner ; this (with good assurance we may say) was the Lord's doing, and it is marvellous in our eyes.*

Psal. cxviii.
22, 23.

2 Cor. iv. 7.
1 Cor. i. 27.

Hereby indeed *the excellency of divine power* and wisdom was much glorified ; by so impotent, so improbable, so implausible means accomplishing so great effects ; subduing the world to obedience of God, not by the active valour of an illustrious hero, but through the patient submission of a poor, abused, and oppressed person ; restoring mankind to life and happiness by the sorrowful death of a crucified Saviour.

V. Lastly, the consideration of our Lord's suffering in this manner is very useful in application to our practice : no point is more fruitful of wholesome instruction, none is more forcible to kindle devout affections, none can afford more efficacious inducements and incentives to a pious life. For what virtue will not a serious meditation on the cross be apt to breed and to cherish ? To what duty will it not engage and excite us ?

1. Are we not hence infinitely obliged, with most humble affection and hearty gratitude, to adore each Person of the blessed Trinity ?

That God the Father should design such a redemption for us ; *not sparing his own Son, (the Son of his love, dear to him as himself,) but delivering him up for us, to be thus dealt with for our sake : that God would endure to see his Son in so pitiful a*

Rom. viii.
32.
Col. i. 13.

condition, to hear him groaning under so grievous **SERM.**
 pressures, to let him be so horribly abused; and that **XXXII.**
 for us, who deserved nothing from him, who had de-
 merited so much against him; for us, who were no
 friends to him, (*for even when we were enemies, we* **Rom. v. 10.**
were reconciled to God by the death of his Son;)
 who were not any ways commendable for goodness
 or righteousness: (*for Christ did suffer for sinners,* **1 Pet. iii.**
he just for the unjust; and *God commended his* **18.**
love to us, that while we were sinful, Christ died **Rom. v. 6.**
for us:) that God thus should *love us, sending his* **2 Cor. v. 19.**
Son to be a propitiation for our sins, **Rom. v. 8.**
in so dismal a **1 John iv.**
way of suffering, **10.** how stupendous is that goodness!
 how vast an obligation doth it lay upon us to reci-
 procal affection! If we do owe all to God, as our
 Maker, from whose undeserved bounty we did receive
 all that we have; how much further do we stand in-
 debted to him as the Author of our redemption, from
 whose ill-deserved mercy we receive a new being,
 and better state; and that in a way far more obliging!
 For God created us with a word, without more cost
 or trouble: but to redeem us stood him in huge ex-
 penses and pains; no less than the debasing of his
 only Son to our frailty, the exposing him to more
 than our misery, the withdrawing his face and re-
 straining his bowels from his best beloved. If a Jew
 were commanded by law, if a Gentile were
 obliged by nature, to *love God with all his heart*
and all his soul; what affection doth a Christian,
 under the law and duty of grace, owe unto him? By
 what computation can we reckon that debt? What
 faculties have we sufficient to discharge it? What
 finite heart can hold an affection commensurate to
 such an obligation?

SERM. And how can it otherwise than inflame our heart
XXXII. with love toward the blessed Son of God, our Saviour,

Eph. iii. 19. to consider that, merely out of charitable pity toward
v. 2, 25.

Gal. ii. 20. us, he purposely came down from heaven, and took

Apoc. i. 5. our flesh upon him, that he might therein undergo

John xv. 13. those extreme acerbities of pain, and those most ugly
οὐδὲν ἡμεῖς, ἵνα ᾤσιν—

indignities of shame for us? *Greater love*, said he,

*hath no man than this, that a man lay down his life
for his friends.* But that God should lay down his

life, should pour forth his blood, should be aspersed

with the worst crimes, and clothed with foulest

shame, should be executed on a cross as a malefactor

and a slave, for his enemies and rebellious traitors,

what imagination can devise any expression of cha-

rity or friendship comparable to this? Wherefore if

love naturally be productive of love, if friendship

justly meriteth a correspondence in good-will, what

effect should the consideration of so ineffable a love,

of so unparelled friendship, have upon us?

How can any serious reflection on this event fail

to work hearty gratitude in us toward our good

Lord? For put case any person for our sake (that

he might rescue us from the greatest mischiefs, and

purchase for us the highest benefits) willingly should

deprive himself of all his estate, (and that a very

large one,) of his honour, (and that a very high one,)

of his ease and pleasure, (and those the most perfect

and assured that could be;) that he should expose

himself to the greatest hazards, should endure the

sores pains and most disgraceful ignominies; should

prostitute his life, and in most hideous manner lose

it, merely for our sake: should we not then appre-

hend and confess ourselves monstrously ingrateful,

if we did not most deeply resent such kindness; if

upon all occasions we did not express our thankfulness for it ; if we did not ever readily yield all the acknowledgment and all the requital we were able ? The case in regard to our blessed Saviour is like in kind ; but in degree, whatever we can suppose doth infinitely fall below the performances of him for us, who stooped from the top of heaven, who laid aside the majesty and the felicity of God, for the infamies and the dolours of a cross, that he might redeem us from the torments of hell, and instate us in the joys of paradise. So that our obligations of gratitude to him are unexpressibly great ; and we cannot with any face deny ourselves to be most basely unworthy, if the effects in our heart and life be not answerable.

Nor should we forget, that also upon this account we do owe great love and thanks to God the Holy Ghost, who, as he did originally conspire in the wonderful project of our redemption, as he did executively by miraculous operation conduct our Saviour into his fleshly tabernacle, as he did by unmeasurable communications of divine virtue assist his humanity through all the course of his life ; so in this juncture he did inspire him with charity more than human, and did support him to undergo those pressures with invincible patience ; and so did sanctify all this sacerdotal performance, that our Lord, as the apostle doth affirm, *did through the eternal Spirit offer himself without spot to God.* John iii. 34. Heb. ix. 14.

2. What surer ground can there be of faith in God, what stronger encouragement of hope, than is suggested by this consideration ? For if God steadfastly did hold his purpose, and faithfully did accomplish his word in an instance so distasteful to his

SERM. own heart and bowels; how can we ever suspect
 XXXII. his constancy and fidelity in any case? how can
 we distrust the completion of any divine promise?

Rom. viii.
 32.

If God spared not his own Son, but delivered him up for us, to the suffering of so contumelious affliction; how can we any ways be diffident of his bounty, or despair of his mercy? how, as the apostle doth argue, shall he not also with him freely give us all things?

If ever we be tempted to doubt of God's goodness, will not this experiment thereof convince and satisfy us? For what higher kindness could God express, what lower condescension could he vouchsafe, by what pledge could he more clearly or surely testify his willingness and his delight to do us good, than by thus ordering his dearest Son to undergo such miseries for us?

Quis de se
 desperet,
 pro quo
 tam humi-
 lis esse vo-
 luit Filius
 Dei? Aug.
 de Ag. Chr.
 c. 11.
 Gal. iii. 13.
 Ephes. v. 2.
 1 Pet. i. 19.

If the greatness of our sins discourageth us from entertaining comfortable hopes of mercy, will it not rear our hearts, to consider that such a punishment hath been inflicted to expiate them, which might content the most rigorous severity; that such a price is laid down to *redeem us from the curse*, which richly may suffice to discharge it; that such a sacrifice hath been offered, which God hath avowed for most available, and acceptable to himself? So that now what can justice exact more from us? What have we further to do, than with a penitent and thankful heart to embrace the mercy purchased for us? *Who is he that condemneth*, seeing *Christ hath died*, and *hath his own self borne our sins in his own body on the tree*? Whatever the wounds of our conscience be, is not *the blood of the cross*, tempered with our hearty repentance, and applied by a

Rom. viii.
 34.

1 Pet. ii. 24.

lively faith, a sovereign balsam, of virtue sufficient to **SERM.**
cure them? And may we not *by his stripes be healed?* **XXXII.**

Have we not abundant reason, with the holy apostle, **1 Pet. ii. 24.**
to *joy in God through our Lord Jesus Christ; by* **Rom. v. 11.**
whom we have received the atonement? Is it not to
depreciate the worth, to disparage the efficacy of our
Lord's passion, any ways to despair of mercy, or to
be disconsolate for guilt; as if the cross were not
enough worthy to compensate for our unworthiness,
or our Saviour's patience could not balance our dis-
obedience?

8. It indeed may yield great joy and sprightly
consolation to us, to contemplate our Lord upon
the cross, exercising his immense charity toward us,
transacting all the work of our redemption, defeat-
ing all the enemies, and evacuating all the obstacles
of our salvation.

May we not delectably consider him as there **Extendit**
stretching forth his arms of kindness, with them to **in passione**
embrace the world, and to receive all mankind under **manus**
the wings of his protection? as there spreading out **suas, &c.**
his hands, with them earnestly inviting and entreat- **Lact. iv. 26.**
ing us to accept the overtures of grace, procured by **Isa. lxxv. 2.**
him for us?

Is it not sweet and satisfactory, to view our great **Lev. ix. 22.**
High Priest on that high altar offering up his own **Chrys.**
pure flesh, and pouring out his precious blood, as an **Tom. 67.**
universal, complete sacrifice, propitiatory for the sins **82.**
of mankind? **Pope Leo I.**

Is it not a goodly object to behold humility and
patience so gloriously rearing themselves above all
worldly, all infernal pride and insolence; by the
cross ascending unto the celestial throne of dignity
and majesty superlative?

SERM. XXXII. Is it not pleasant to contemplate our Lord there standing erect, not only as a resolute sufferer, but as a noble conqueror, where *having spoiled principalities and powers, he made a solemn show, triumphing over them?* Did ever any conqueror, loftily seated in his triumphal chariot, yield a spectacle so gallant and magnificent? Was ever tree adorned with trophies so pompous and splendid?

To the exterior view and carnal sense of men, our Lord was then indeed exposed to scorn and shame; but to spiritual and sincere discerning, all his and our enemies did there hang up as objects of contempt, utterly overthrown and undone.

There the Devil, that *strong* and sturdy *one*, did hang up bound in chains, disarmed and rifled, quite baffled and confounded, mankind being rescued from his tyrannic power.

There the world, with its vain pomps, its counterfeit beauties, its bewitching pleasures, its fondly admired excellencies, did hang up, all defaced and disparaged; as it appeared to St. Paul: for *God*, saith he, *forbid that I should glory, save in the cross of Christ, by which the world is crucified to me, and I unto the world.*

There, in a most lively representation, and most admirable pattern, was exhibited *the mortification of our flesh, with its affections and lusts*; and our *old man was crucified, that the body of sin might be destroyed.*

There our sins, being, as St. Peter telleth us, *carried up by him unto the gibbet*, did hang as marks of his victorious prowess, as malefactors by him *condemned in the flesh*, as objects of our horror and hatred.

There death itself hung gasping, with its sting SERM. pulled out, and all its terrors quelled; his death XXXII. having prevented ours, and induced immortality.

1 Cor. xv.

There all wrath, *enmity*, strife, (the banes of comfortable life,) did hang *abolished in his flesh*, and *slain upon the cross, by the blood whereof he made peace, and reconciled all things in heaven and earth.*

54, 55.

2 Tim. i. 10.

Heb. ii. 14.

Eph. ii. 15,

16.

Col. i. 20.

There manifold yokes of bondage, instruments of vexation, and principles of variance, even all *the handwriting of ordinances that was against us*, did hang up, *cancelled and nailed to the cross.*

Col. ii. 14.

So much sweet comfort by special consideration may be extracted from this event, which in appearance was most doleful, but in effect the most happy that ever by Providence was dispensed to the world. Further,

4. This consideration is most useful to render us very humble and sensible of our weakness, our vileness, our wretchedness. For how low was that our fall, from which we could not be raised without such a depression of God's only Son! How great is that impotency, which did need such a succour to relieve it! How abominable must be that iniquity, which might not be expiated without so costly a sacrifice! How deplorable is that misery, which could not be removed without commutation of so strange a suffering! Would the Son of God have so *emptied* and abased himself for nothing?

Εαυτὸν ἐκένωσεν. Phil.

ii. 7.

Would he have endured such pains and ignominies for a trifle? No, surely; if our guilt had been slight, if our case had been tolerable, the divine wisdom would have chosen a more cheap and easy remedy for us.

SERM.
XXXII.

Is it not madness for us to be conceited of any worth in ourselves, to confide in any merit of our works, to glory in any thing belonging to us, to fancy ourselves brave, fine, happy persons, worthy of great respect and esteem; whenas our unworthiness, our demerit, our forlorn estate did extort from the most gracious God a displeasure needing such a reconciliation, did impose upon the most glorious Son of God a necessity to undergo such a punishment in our behalf?

How can we reasonably pretend to any honour, or justly assume any regard to ourselves, whenas
 1 Cor. ii. 8. the firstborn of heaven, *the Lord of glory*, partaker
 Phil. ii. 7. of divine majesty, was fain to *make himself of no reputation*, to put himself into *the garb of a servant*, and, under the imputation of a malefactor, to bear such disgrace and infamy in our room, in lieu of the confusion due to us?

What more palpable confutation can there be of
 2 Cor. x. 5. human vanity and arrogance, of all lofty *imaginations*, all presumptuous confidences, all turgid humours, all fond self-pleasings and self-admirings, than is that tragical cross, wherein, as in a glass, our foul deformity, our pitiful meanness, our helpless infirmity, our sad wofulness are so plainly represented.

Well surely may we say with St. Austin, *Let man now at length blush to be proud, for whom God is made so humble.* [And since, as he doth add, ^d *this*

^d Jam tandem erubescat homo esse superbus, propter quem factus est humilis Deus. *Aug. in Ps. xviii.*

Iste ingens morbus omnipotentem Medicum de cœlo deduxit, usque ad formam servi humiliavit, contumeliis egit, ligno suspendit, ut per salutem tantæ medicinæ curetur hic tumor. *Ibid.*

great disease of soul did bring down the almighty Physician from heaven, did humble him to the form of a servant, did subject him to contumelies, did suspend him on a cross, that this tumour by virtue of so great a medicine might be cured;] may not he well be presumed incurable, who is not cured of his pride by this medicine; in whom neither the reason of the case, nor the force of such an example, can work humility?

SERM.
XXXII.

5. But further, while this contemplation doth breed sober humility, it also should preserve us from base abjectness of mind; for it doth evidently demonstrate, that, according to God's infallible judgment, we are very considerable; that our souls are capable of high regard; that it is a great pity we should be lost and abandoned to ruin. For surely, had not God much esteemed and respected us, he would not for our sakes have so debased himself, or deigned to endure so much for our recovery; divine justice would not have exacted or accepted such a ransom for our souls, had they been of little worth. We should not therefore slight ourselves, nor demean ourselves like sorry, contemptible wretches, as if we deserved no consideration, no pity from ourselves; as if we thought our souls not worth saving, which yet our Lord thought good to purchase at so dear a rate^c. By so despising or disregarding ourselves, do we not condemn the sentiments, do we not vilify

Acts xiii.
46.

Quæ superbia sanari potest, si humilitate Filii Dei non sanatur? *Aug. de Agone Chr. cap. xi.*

^c Aut vero pro minimo habet Deus hominem, propter quem mori voluit Filium suum? *Aug. in Psal. cxlviii.*

Si vobis ex terrena fragilitate viles estis, ex pretio vestro vos æstimate. *Aug.*

SERM. the sufferings of our Lord ; so with a pitiful mean-
 XXXII. ness of spirit joining the most unworthy injustice
 and ingratitude? Again,

6. How can we reflect upon this event without extreme displeasure against, and hearty detestation of our sins? those sins which indeed did bring such tortures and such disgraces upon our blessed Redeemer? Judas, the wretch who betrayed him ; the Jewish priests who did accuse and prosecute him ; the wicked rout which did abusively insult over him ; those cruel hands that smote him ; those pitiless hearts that scorned him ; those poisonous tongues that mocked him and reviled him ; all those who were the instruments and abettors of his affliction, how do we loathe and abhor them ! how do we detest their names and execrate their memories ! But how much greater reason have we to abominate our sins, which were the true, the principal actors of all that woful tragedy ! *He was delivered for our offences* : they were indeed the traitors, *which by the hands of Judas delivered him up. He that knew no sin, was made sin for us* ; that is, was accused, was condemned, was executed as a sinner for us. It was therefore we, who by our sins did impeach him ; the spiteful priests were but our advocates : we by them did adjudge and sentence him ; Pilate was but drawn in against his will and conscience to be our spokesman in that behalf : we by them did inflict that horrid punishment on him ; the Roman executioners were but our representatives therein. *He became a curse for us* ; that is, all the mockery, derision, and contumely he endured, did proceed from us ; the silly people were but properties acting our parts. Our sins were they

Rom. iv.
 25.

2 Cor. v. 21.

Gal. iii. 13.

that cried out, *Crucifige, (Crucify him, crucify him,)* SERM. XXXII.
 with clamours more loud and more importunate than
 did all the Jewish rabble ; it was they, which by the
 borrowed throats of that base people did so outrage-
 ously persecute him. *He was wounded for our* Isa. liii. 5.
transgressions, and bruised for our iniquities : it
 was they, which by the hands of the fierce soldiers,
 and of the rude populace, as by senseless engines, did
 buffet and scourge him ; they by the nails and thorns
 did pierce his flesh, and rend his sacred body. Upon
 them, therefore, it is most just and fit that we should
 turn our hatred, that we should discharge our indig-
 nation.

7. And what in reason can be more powerful to-
 ward working penitential sorrow and remorse, than
 reflection upon such horrible effects, proceeding from
 our sins ? How can we forbear earnestly to grieve,
 considering ourselves by them to have been the per-
 fidious betrayers, the unjust slanderers, the cruel
 persecutors and barbarous murderers of a person so
 innocent and lovely, so good and benign, so great
 and glorious ; of God's own dear Son, of our best
 friend, of our most gracious Redeemer ?

8. If ingenuity will not operate so far, and hereby
 melt us into contrition ; yet surely this consideration
 must needs affect us with a religious fear. For can Psal. cxix.
 we otherwise than tremble to think upon the hein- 120.
 ous guilt of our sins, upon the dreadful fierceness of
 God's wrath against them, upon the impartial seve-
 rity of divine judgment for them, all so manifestly
 discovered, all so livelily set forth in this dismal
 spectacle ? If the view of an ordinary execution is
 apt to beget in us some terror, some dread of the
 law, some reverence toward authority ; what awful

**SERM. impressions should this singular example of divine
XXXII. justice work upon us?**

How greatly we should be moved thereby, what affections it should raise in us, we may even learn from the most inanimate creatures: for the whole world did seem affected thereat with horror and confusion; the frame of things was discomposed and disturbed; all nature did feel a kind of compassion and compunction for it. The sun (as from aversion and shame) did hide his face, leaving the world covered for three hours with mournful blackness; the bowels of the earth did yearn and quake; the rocks did split; the veil of the temple was rent; the graves did open themselves, and the dead bodies were roused up. And can we then (who are the most concerned in the event) be more stupid than the earth, more obdurate than rocks, more drowsy than interred carcasses, the most insensible and immovable things in nature? But further,

9. How can the meditation on this event do otherwise than hugely deter us from all wilful disobedience and commission of sin? For how thereby can we violate such engagements, and thwart such an example of obedience? How thereby can we abuse so wonderful goodness, and disoblige so transcendent charity? How thereby can we reject that gentle dominion over us, which our Redeemer did so dearly purchase, or renounce *the Lord that bought us* at so high a rate? With what heart can we bring upon the stage, and act over that direful tragedy, renewing all that pain and all that disgrace to our Saviour: as the apostle teacheth that we do by apostasy, *crucifying to ourselves the Son of God afresh, and putting him to an open shame?* Can

Tit. ii. 14.
1 Pet. i. 18,
19.
Rom. xiv. 9.
2 Cor. v. 15.
2 Pet. ii. 1.
1 Cor. vi.
20.
Heb. vi. 6.
*ἀναστα-
σέντες.*

ve without horror *tread under foot the Son of God*, **SERM. XXXII.**
and count the blood of the covenant an unholy
thing; (as the same divine apostle saith all wilful Heb. x. 26.
transgressors do;) vilifying that most sacred and Ἐκουσίως ἀ-
precious blood, so freely shed for the demonstration μαρτυρούντων
of God's mercy, and ratification of his gracious in- ἡμῶν.
tentions toward us, as a thing of no special worth or ver. 29.
consideration; despising all his so kind and painful καὶ οὖν ἡ γη-
endeavours for our salvation; defeating his most σάμνος.
charitable purposes and earnest desires for our wel-
fare; rendering all his so bitter and loathsome suf-
ferings in regard to us utterly vain and fruitless, yea
indeed very hurtful and pernicious? For if the cross
do not save us from our sins, it will much aggravate
their guilt, and augment their punishment; bringing
a severer condemnation and a sadder ruin on us.
Again,

10. This consideration affordeth very strong en-
gagements to the practice of charity towards our
neighbour. For what heart can be so hard, that
the blood of the cross cannot mollify into a charitable
and compassionate sense? Can we forbear to love
those, toward whom our Saviour did bear so tender
affection, for whom he was pleased to sustain so wo-
ful tortures and indignities? Shall we not, in obedi-
ence to his most urgent commands, in conformity to
his most notable example, in grateful return to him
for his benefits, who thus did gladly suffer for us,
discharge this most sweet and easy duty towards his
beloved friends? Shall we not be willing, by parting
with a little superfluous stuff for the relief of our
poor brother, to requite and gratify him, who, to
succour us in our distress, most bountifully did part
with his wealth, with his glory, with his pleasure, 2Cor. viii. 9.

SERM. with his life itself? Shall we not meekly comport
XXXII. with an infirmity, not bear a petty neglect, not forgive

Eph. iv. 32.
 Col. iii. 13.

a small injury to our brother, whenas our Lord did for us and from us bear a cross, to procure remission for our innumerable most heinous affronts and offences against Almighty God? Can a heart, void of mercy and pity, with any reason or modesty pretend to the mercies and compassions of the cross? Can we hope that God for Christ's sake will pardon us, if we for Christ's sake will not forgive our neighbour?

Joh. xv. 12.

Can we hear our Lord saying to us, *This is my command, that ye love one another, as I have loved*

John xiii.
 35.

you; and, *Hereby shall all men know that ye are my disciples, if ye love one another*? Can we

Eph. v. 2.

hear St. Paul exhorting, *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour*; and, *We that are strong ought to bear the infirmities of the weak—For even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me*? Can we at-

Rom. xv.
 1, 3.

1 John iv.
 11. iii. 16.

tend to St. John's arguing, *Beloved, if God so loved us, then ought we also to love one another. Hereby we perceive the love of God, because he laid down his life for us: wherefore we ought to lay down our lives for the brethren*?

Can we, I say, consider such precepts, and such discourses, without effectually being disposed to comply with them for the sake of our crucified Saviour? all whose life was nothing else but one continual commendation and enforcement of this duty; but his death especially was a pattern most obliging, most incentive thereto. This use of the point is the more to be regarded, because the apostle doth apply it

ereto, our text coming in upon that occasion; for **SERM.**
 living pathetically exhorted the Philippians to all **XXXII.**
 ends of charity and humble condescension, he sub-
 ineth, *Let this mind be in you, which was in* **Phil. ii. 5, 6.**
Christ Jesus; who being in the form of God, &c.

11. But furthermore, what can be more operative
 on this point toward breeding a disregard of this
 world, with all its deceitful vanities and mischievous
 delights; toward reconciling our minds to the worst
 condition into which it can bring us; toward support-
 ing our hearts under the heaviest pressures of afflic-
 tion which it can lay upon us? For can we reason-
 ably expect, can we eagerly affect, can we ardently
 desire great prosperity, whenas the Son of God, our
 Lord and Master, did only taste such adversity?
 How can we refuse, in submission to God's pleasure,
 contentedly to bear a slight grievance, whenas our
 Saviour gladly did bear a cross, infinitely more dis-
 tasteful to carnal will and sense than any that can
 befall us? Who now can admire those splendid trifles,
 which our Lord never did regard in his life, and
 which at his death only did serve to mock and abuse
 him? Who can relish those sordid pleasures, of which
 the living did not vouchsafe to taste, and the contra-
 ries whereof he dying chose to feel in all extremity?
 Who can disdain or despise a state of sorrow and
 disgrace, which he, by voluntary susception of it,
 hath so dignified and graced; by which we so near **Rom. viii.**
 resemble and become conformable to him; by which **17.**
 we concur and partake with him; yea, by which in **Phil. iii. 10.**
Apoc. i. 9.
1 Pet. iv. 13.
 some cases we may promote, and after a sort com-
 plete his designs, *filling up*, as St. Paul speaketh, **Col. i. 24.**
that which is behind of the afflictions of Christ in
our flesh?

SERM.
XXXII.

Who now can hugely prefer being esteemed, approved, favoured, commended by men, before infamy, reproach, derision, and persecution from them; especially when these do follow conscientious adherence to righteousness? Who can be very ambitious of worldly honour and repute, covetous of wealth, or greedy of pleasure, who doth observe the Son of God choosing rather to hang upon a cross, than to sit upon a throne; inviting the clamours of scorn and spite, rather than acclamations of blessing and praise; divesting himself of all secular power, pomp, plenty, conveniences, and solaces; embracing the garb of a slave, and the repute of a malefactor, before the dignity and respect of a prince, which were his due, which he most easily could have obtained^f?

Can we imagine it a very happy thing to be high and prosperous in this world, to swim in affluence and pleasure? Can we take it for a misery to be mean and low, to conflict with some wants and straits here; seeing the Fountain of all happiness did himself purposely condescend to so forlorn a state, and was pleased to become so deep a sufferer^g? If with devout eyes of our mind we do behold our Lord hanging naked upon a gibbet, besmeared all over with streams of his own blood, groaning under smart anguish of pain, encompassed with all sorts of disgraceful abuses, *yielding* (as it was foretold of him) *his back to the smiters, and his cheeks to them who plucked off the hair, hiding not his face from shame and spitting*; will not the imagination of such a

Isa. l. 6.

^f Cogitemus crucem ejus, et divitias lutum esse putabimus. *Hier. ad Nepot. Epist. 2.*

^g Quis beatam vitam esse arbitretur in iis, quæ contemnenda esse docuit Filius Dei? *Aug. de Ag. Chr. cap. xi.*

spectacle dim the lustre of all earthly grandeurs and beauties, damp the sense of all carnal delights and satisfactions, quash all that extravagant glee which we can find in any wild frolics or riotous merriments? Will it not stain all our pride, and check our wantonness? Will it not dispose our minds to be sober, placing our happiness in things of another nature, seeking our content in matters of higher importance; preferring obedience to the will of God before compliance with the fancies and desires of men; according to that precept of St. Peter, *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind—so as no longer to live the remaining time in the flesh to the lusts of men, but to the will of God?* SERM. XXXII. 1 Pet. iv. 1, 2.

12. This indeed will instruct and incline us cheerfully to submit unto God's will, and gladly to accept from his hand whatever he disposeth, however grievous and afflictive to our natural will; this point suggesting great commendation of afflictions, and strong consolation under them. For if such hardship was to our Lord himself a school of duty, *he*, as the apostle saith, *learning obedience from what he suffered*; ἡμαθιν ἀφ' οὗ ἠπαθήσ. Heb. v. 8. if it was to him a fit mean of perfection, as the apostle doth again imply when he saith, *that it became God to perfect the Captain of our salvation by suffering*; Heb. ii. 10. if it was an attractive of the divine favour even to him, as those words import, *Therefore the Father loveth me, because I lay down my life*; John x. 17. if it was to him a step toward glory, according to that saying, *Was not Christ to suffer, and so to enter into his glory?* Luke xxiv. 26. yea, if it was a ground of conferring on him a sublime pitch of dignity above all creatures, *God for this obedience having exalted him, and* Phil. ii. 9.

SERM. *given him a name above all names; We seeing*
 XXXII. *Jesus—for the suffering of death, crowned with*

Heb. ii. 9. *glory and honour; the heavenly society in the Re-*

Rev. v. 12. *velations with one voice crying out, Worthy is the*
 9. *Lamb that was slain (who redeemed us to God by*

his blood) to receive power, and riches, and wisdom,
and strength, and honour, and glory, and blessing:

if affliction did minister such advantages to him;

and if by our conformity to him in undergoing it,

(with like equanimity, humility, and patience,) it

may afford the like to us; what reason is there that

we should anywise be discomposed at it, or disconso-

late under it? Much greater reason, surely, there is,

that, with St. Paul and all the holy apostles, we should

rejoice, boast, and exult in our tribulations; far

more cause we have, with them, to esteem it a favour,

a privilege, an ornament, a felicity to us, than to be

displeased and discontented therewith.

To do thus is a duty incumbent on us as Chris-

tians. For, *He*, saith our Master, *that doth not*

take up his cross, and follow me, is not worthy of

me: He that doth not carry his cross, and go after

me, cannot be my disciple. He that doth not will-

ingly take the cross, when it is presented to him by

God's hand; he that doth not contentedly bear it,

when it is by Providence imposed on him, is nowise

worthy of the honour to wait on Christ; he is not

capable to be reckoned among the disciples of our

heavenly Master. He is *not worthy of Christ*, as

not having the courage, the constancy, the sincerity

of a Christian; or of one pretending to such great

benefits, such high privileges, such excellent rewards,

as Christ our Lord and Saviour doth propose. He

cannot be Christ's disciple, shewing such an inca-

^a(Rom. v.

³Col. i. 24.

Matt. v. 12.

Luke vi. 23.

Phil. i. 29.

Acts v. 41.

Jam. i. 2.

Heb. x. 34.

1 Pet. i. 7.

Heb. xii. 2.

1 Cor. i 4.)

1 Thess. iii.

³Rom. viii.

29.

Acts xiv.

²²2 Tim. iii.

¹²12.

¹1 Matt. x.

38. xvi. 24.

Luke xiv.

27. ix. 23.

Greg. Naz.

Orat. 38. p.

623.

acity to learn those needful lessons of humility and patience, dictated by him; declaring such an indisposition to transcribe those copies of submission to the divine will, self-denial, and self-resignation, so fairly set him by the instruction and example of Christ: for, *Christ*, saith St. Peter, *suffered for us, leaving us an example, that we should follow his steps.* ὑπογραμμὸν ὑπολιμπά-
νων.
1 Pet. ii. 21.

13. The willing susception and the cheerful sustenance of the cross, is indeed the express condition, and the peculiar character of our Christianity; in signification whereof, it hath been from most ancient times a constant usage to mark those who enter into it with the figure of it. The cross, as the instrument by which our peace with God was wrought, as the stage whereon our Lord did act the last part of his marvellous obedience, consummating our redemption, as the field wherein the Captain of our salvation did achieve his noble victories, and erect his glorious trophies over all the enemies thereof, was well assumed to be the badge of our profession, the ensign of our spiritual warfare, the pledge of our constant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and sole glory doth consist: for, *God forbid*, saith St. Paul, *that I should glory, save in the cross of Christ.* τὸ τέρας
τοῦ σταυροῦ.
Const.
Apost. viii.
12.
Gal. vi. 14.

14. Let it be *to the Jews a scandal*, (or offensive to their fancy, prepossessed with expectations of a Messiah flourishing in secular pomp and prosperity;) let it be *folly to the Greeks*, (or seem absurd to men puffed up and corrupted in mind with fleshly notions and maxims of worldly craft, disposing them to value nothing which is not grateful to present

SERM.
XXXII.

Orig. in
Cels. ii. p.
79.

1 Tim. i. 15.
2 Tim. ii.
11.

sense or fancy,) that God should put his own most beloved Son into so very sad and despicable a condition; that salvation from death and misery should be procured by so miserable a death; that eternal joy, glory, and happiness should issue from these fountains of sorrow and shame; that a person in external semblance devoted to so opprobrious usage, should be the Lord and Redeemer of mankind, the King and Judge of all the world: let, I say, this doctrine be scandalous and distasteful to some persons tainted with prejudice; let it be strange and incredible to others blinded with self-conceit; let all the inconsiderate, all the proud, all the profane part of mankind openly with their mouth, or closely in heart, slight and reject it: yet to us it must appear grateful and joyous; to us it is πιστὸς λόγος, *a faithful and most credible proposition worthy of all acceptance, that Jesus Christ came into the world to save sinners*, in this way of suffering for them: to us, who discern by a clearer light, and are endowed with a purer sense, kindled by the divine Spirit; from whence we may with comfortable satisfaction of mind apprehend and taste, that God could not in a higher measure, or fitter manner, illustrate his glorious attributes of goodness and justice, his infinite grace and mercy toward his poor creatures, his holy displeasure against wickedness, his impartial severity in punishing iniquity and impiety, or in vindicating his own sacred honour and authority, than by thus ordering his only Son, clothed with our nature, to suffer for us; that also true virtue and goodness could not otherwise be taught, be exemplified, be commended and impressed with greater advantage.

Since thereby indeed a charity and humanity so

unparalleled, (far transcending theirs who have been celebrated for devoting their lives out of love to their country, or kindness to their friends,) a meekness so incomparable, a resolution so invincible, a patience so heroical, were manifested for the instruction and direction of men; since never were the vices and the vanities of the world (so prejudicial to the welfare of mankind) so remarkably discountenanced; since never any suffering could pretend to so worthy and beneficial effects, the expiation of the whole world's sins, and reconciliation of mankind to God, the which no other performance, no other sacrifice did ever aim to procure; since, in fine, no virtue had ever so glorious rewards, as sovereign dignity to him that exercised it, and eternal happiness to those that imitate it; since, I say, there be such excellent uses and fruits of the cross borne by our Saviour; we can have no reason to be offended at it, or ashamed of it; but with all reason heartily should approve and humbly adore the deep wisdom of God, together with all other his glorious attributes displayed therein. To whom therefore, as is most due, let us devoutly render all glory and praise. And,

Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

SERM.
XXXII.

¹ John ii. 2.
² Cor. v. 19.

Apoc. i. 5,
6.

Apoc. v. 13.

S E R M O N XXXIII.

OF DOING ALL IN THE NAME OF CHRIST.

COLOSS. iii. 17.

And whatsoever ye do in word, or in deed, do all in the name of the Lord Jesus.

SERM. XXXIII. *WHATSOEVER ye do in word, or deed:* A duty we see the apostle enjoins us of a large extent, and therefore surely of a great importance; indeed of an universal concernment; such as must go along with, must run through all our words and all our actions. We are therefore much obliged, and much concerned to attend thereto, and to practise it carefully. But first we must understand what it is; the doing whereof depends upon understanding the sense of that phrase, (*doing in the name of Jesus,*) being somewhat ambiguous, and capable of divers meanings; which both in common use and in holy scripture we find it to bear, different according to the variety of matters or occasions to which it is applied; most of which are comprehended, and, as it were, complicated in that general one, according to which we may be said to do that in another person's name, which we do with any kind of reference or regard to him; such as our relations, or our obligations to that person do require; and the particular nature of the action doth admit. And according to this acception I conceive it safest and best to inter-

pret St. Paul's meaning here, supposing it to comprehend all the more special and restrained meanings of this phrase, truly applicable to the present matter; of which meanings I shall endeavour in order to propound the chief; and, together, both to unfold and to inculcate the several respective branches of this duty: yet first of all rejecting one or two, which cannot well be applied to this purpose.

SERM.
XXXIII.

To do in another's name, doth sometime denote the assuming another's person, or pretending to be the same with him, the very He. So, *many shall come in my name*, prophesied our Saviour, *saying, I am Christ*: to do thus in Jesus's name, is the part of an Antichrist and an impostor. That sense therefore hath nothing to do here.

Again; to do in another's name, doth often imply doing *alterius loco*, or *vice*; in another's name, or stead, as a deputy, or substitute; representing the person, or supplying the office of another. So did the prophets *come, and speak in God's name*; what they declared, or enjoined, being therefore said to be declared and enjoined by God himself; *I spake unto you, rising up early, and speaking*, (viz. by the prophets, whom he sent, and who are said to come and speak in his name.) And thus the apostles spake in Christ's name: *We are ambassadors for Christ; we pray you in Christ's stead, be reconciled*. Thus also princes govern, and magistrates execute justice in God's name; whence they are styled gods, as being his lieutenants, administering that judgment which belongs originally and principally to him. Now for this sense, neither is it so proper, or convenient here; it agreeing only to some

Jer. vii. 13.
xxvi. 5.
xiv. 14.
Jam. v. 10.
Joh. v. 43.
Matt. x. 4.
Ezr. v. 1.

2 Cor. v. 20.
Rom. xiii. 4.
Deut. i. 17.

SERM. particular persons, and to some peculiar actions of
XXXIII. them; insomuch that others presuming to act, according to that manner or kind, in Jesus's name, shall thereby become usurpers and deceivers. We (and to us all this precept is directed) shall heinously transgress our duty, doing any thing thus in his name, without his letters of credence; without being specially called or sent, or being duly by him authorized thereto.

These and such like senses the present matter doth not well admit: the rest that suit thereto I shall with some distinction in order represent.

Compare
 Mark ix. 41.

Matt. x. 41.
 xxiv. 9.

xix. 29.
 Matt. xviii.
 5.

I. To do in another's name sometime doth signify to do it out of affection or honour to another; for another's sake, because we love or esteem him; ἐν τῷ ὀνόματι being equivalent to ἕνεκα τοῦ ὀνόματος, and διὰ τὸ ὄνομα. Thus it is said, *Whosoever shall give you a cup of water to drink in my name; because ye are Christ's*, (is added by way of interpretation, that is, out of respect to Christ, because of your relation to him,) *shall not lose his reward*. And thus surely we ought to do every thing in Jesus's name: all our actions ought to proceed from a principle of grateful love and reverence towards our gracious Redeemer. *Let all your actions be done in charity*, saith the apostle; if in charity to our neighbour, then much more in love to him, for whose sake we are especially bound to love our neighbour. Upon any undertaking, or applying ourselves to action, we should so reflect thereupon, as to consider, whether that we are going about be apt to please him, and conducive to his honour; if so, remembering what he hath done and suffered for us, (what excellent blessings he hath purchased for us, what exceeding

1 Cor. xvi.
 14.

benefits he hath conferred upon us,) we should, out of love and respect to him, readily perform it; but if it otherwise appear displeasing or dishonourable to him, we should, from the same principles, carefully decline it. The duty is certain, and the reason thereof evident; for inducement to the practice thereof, observe St. Paul's example; who thus represents himself in the main employment of his life, acting, *The love of Christ constrains us; judging this, that he died for all, that they who live might not live to themselves, but to him that died and rose for them*: the love of Christ, begot and maintained by a consideration of his great benefits conferred on him, was the spring that set St. Paul on work, that excited and urged him forward to action. Thus doing, we shall do in Jesus's name; but if we act out of love to ourselves, (to promote our own interests, to gratify our own desires, to procure credit or praise to ourselves,) we act only in our own names, and for our own sakes; not in the name, or for the sake of Jesus.

II. To do in another's name implies doing, chiefly, for the interest or advantage of another, upon another's behalf or account, as the servants or factors of another. For, when the business is another's, and the fruit or benefit emergent belong to another, he that prosecutes that business may well be, and is commonly, supposed to act in that other's name. Thus our Saviour is in St. John's Gospel expressed *to come, to speak, to act in God's name*; because he did God's business, (*the work which God gave him to accomplish*), and entirely sought the glory of God, as he there himself often avouches and professes. And thus, in imitation of him, ought we

SERM.
XXXIII.

Φιλοτιμού-
μιθα αὐτῷ
ὑπάρσκειν
ἵνα.
2 Cor. v. 9,
14.
1 Thess. ii.
6.
Tit. i. 11.
1 Pet. v. 2.
Phil. i. 15.
Matt. xxiii.

John vii. 18.
viii. 54. x.
25. v. 43.
36. vi. 28.
ix. 3, 4.

SERM. also to do all things in his name; remembering that
 XXXIII. *we are not our own men, but the servants of Jesus,*

1 Cor. vi. (servants to him not only by nature, as to our
 19. vii. 23. Maker and Preserver, but by purchase, as to our
 Heb. ix. 12. Redeemer, who bought us with the greatest price;
 1 Pet. i. 18. and by compact also, we having freely undertaken
 Rom. xiv. 8, 9. his service, and expecting wages from him,) that we
 have therefore no business or employment properly
 our own, but that all our business is (or should be)

1 Cor. x. 31. to serve him, and promote his glory; *Whether we
 eat or drink, or whatever we do, we should do all to
 the glory of our Lord.* Whatever, I say, we do,
 we therefore should perform it with this formal re-
 ference, as it were, toward Jesus, as his servants,
 from conscience of the duty we owe to him; with
 intention therein to serve him; in expectation of
 reward only from him. So doth St. Paul (in prose-
 cution of this same precept) beneath in this chapter

Col. iii. 23, 24. enjoin us, that, *whatever we do, we perform it
 heartily, as to the Lord, and not to men, knowing
 (or considering) that from the Lord we shall re-
 ceive the recompense of the inheritance; for that
 we serve the Lord Christ.* In like manner other-

Eph. vi. 6. 9. where he teaches us to do what we do, *not as
 pleasers of men, (not upon any inferior accounts,)
 but as servants of Christ, knowing and consider-
 ing that we have a Master in heaven.* But,

III. Doing in another's name imports frequently
 doing by the appointment and command, or by the
 Acts iv. 7. commission and authority of another. 'Εν ποίᾳ δυνάμει,
 καὶ ἐν ποίῳ ὀνόματι; *By what power and in what name
 have ye done these things?* say the high priests to
 the apostles; that is, who did appoint or authorize
 you to do thus? Their answer was ready; *In the*

name of Jesus, who had sent, commissioned, and commanded them to preach and propagate that doctrine. And thus we are also bound to do all things in the name of Jesus, regulating all our actions by his law; conforming our whole lives to his will; acting, not only out of good principles, (principles of love and conscience,) but according to right rules; the rules of his word and example, which he hath declared and prescribed to us: for what is done beside his warrant and will cannot be rightly esteemed done in his name; will not as so be avowed or accepted by him; no unjust or impious action will he upon any terms countenance or patronise. It was once a famous saying, *All mischief begins in nomine Domini*; and much surely, more than one way, hath been done under the like notion or pretence: but this will not serve to excuse the doing of that, in the day of final reckoning for our actions. For *there will be many*, we are taught, *that shall in that day, by specious professions of having done this or that in Christ's name*, veil their transgressions and their neglects of duty, saying, *Lord, Lord, have we not in thy name prophesied, and in thy name cast out devils, and in thy name done many wonderful things?* who yet, our Lord himself assures us, shall have this reply made to them, *I never knew you; depart from me, ye workers of iniquity*. There will be those that shall claim acquaintance with Christ in such terms: *Lord, we have eaten and drank before thee; and thou hast taught in our streets*; whom yet our Lord will disclaim with a, *Depart from me, all ye workers of iniquity*. It is not, we see, prophesying in Christ's name, (or preaching about him,) nor frequent attendance upon those who do so, nor

SERM.
XXXIII.

John v. 36,
37, 43. xiv.
14. xvii. 18.
Luke xxiv.
47.

2 Cor. v. 20.
1 Cor. vi. 11.
2 Thess. iii.
6.

John xvi. 2.

Matt. vii.
22.

Luke xiii.
26.

SERM. speaking much or hearing much concerning him ; it
XXXIII. is not having great gifts or endowments conferred by Christ, (not even so great as that of working miracles;) it is not familiar converse with Christ, or making frequent addresses to him, that can sanctify all a man's actions, or so entitle them to the name of Christ, as to secure his person from being disavowed and rejected by Christ; it is only the conforming all our actions to his holy laws, that can assure us to be acknowledged and accepted by him. This I could wish they would consider, who seem, by such pretences, to commend or excuse their actions, although otherwise irregular and plainly contrary to the laws of Christ; such as those of being meek and charitable toward all men; living peaceably ourselves, and endeavouring to promote peace among others; abstaining from rash and hard censures, from reviling and defaming others; paying reverence and obedience to superiors; and the like laws of Christ, not only express and manifest, but even of the highest rank and consequence among them; being mainly conducing to that which our Lord especially tenders, the public welfare and benefit of mankind; the violation whereof cannot be justified by pretending any special regard whatever to Christ, or any collateral performances done, whether truly or seemingly, in his name. We do but deceive ourselves, if we conceit, that, because we think much, or speak much of Jesus, or have a zeal for something good, all our actions are done in his name: no, it only can be justly impressed upon, can warrant and sanctify actions truly good and agreeable to his law; it were an abuse and forgery to do it, like stamping the king's name or image on counterfeit metal; upon brass or tin, in-

stead of gold or silver. Good intention and good principles are indeed, as it were, the form and soul of good actions; but their being just and lawful are the body and matter of them; necessarily also concurring to their essence and integrity; they cannot subsist without it, but must pass, as it were, for ghosts and shadows. We are therefore concerned in all our doings to have an especial regard to Christ's law as their rule; that will render them capable of Christ's name, and denominate them Christian

IV. Hereto we may add, that what we do in imitation of Jesus, and in conformity to his practice, (that living rule and copy proposed to us,) we may be said peculiarly to do in his name. As a picture useth to bear his name whom it was made to represent, and whom it resembles; so if we set Christ's example before us, and endeavour to transcribe it; if our life, in the principal lineaments of sanctity and goodness, do resemble his holy life; they may well bear his name. But if our practice be unlike and unsuitable to his, we cannot affix his name thereto without great presumption and abuse; such as would be committed, if to a draught of foul hue and ugly features, we should attribute the name of some most handsome and goodly person, of high worth and quality. To do thus in Jesus's name (with such a regard to him) is a duty often prescribed to us, not only as relating to some cases and actions, (as when his charity, his patience, his humility, his meekness, are signally commended to our imitation,) but generally, *He that saith he abideth in him ought as he walked, so himself also to walk*; that is, whoever professes himself a Christian ought to conform the whole tenor of his conversation to that of Jesus; to

SERM.
XXXIII.

Eph. v. 1, 2.
1 Cor. x. 1.
John xv.
12, 13, 14.
Heb. xii. 2.
John xiii.
15.
Phil. ii. 5.
1 Pet. ii. 21.
1 John ii. 6.

SERM. endeavour in every imitable perfection to resemble
 XXXIII. him. So that whenever we undertake any action,
 we should do well to look upon this pattern; thus,
 as it were, examining and inquiring of ourselves:
 What did my Master in this or the like case? Do
 I do the same thing, do I act from the same princi-
 ples, do I proceed in the same manner as he did?
 Am I herein his disciple and follower? If so, in his
 name let me go on cheerfully; if not, let me forbear.
 Doing thus will not be only according to our duty,
 but an especial help and furtherance of good practice.

V. To do in another's name doth sometimes im-
 port doing by any power derived or virtue imparted
 by another; for that a thing so done may be imput-
 ed, should be ascribed to that other. So, *Through*
thee, saith the Psalmist, *will we push down our ene-*
mies; in thy name will we throw down those that
hate us: (through thee and in thy name signify
the same thing.) So did the apostles cast out devils,
 and perform their other miracles, in Jesus's name,
 (*διὰ τοῦ ὀνόματος, by his name*, it is sometime express-
 ed,) that is, by a divine virtue imparted from him.
 To this I add another acception, scarce different (at
 least as to our purpose) from that, according to
 which doing in another's name signifies doing it in
 trust, or confidence reposed upon another, with ex-
 pectation of aid, or hope of good success from an-
 other. So, *We rest on thee*, said good king Asa,
and in thy name we go against this multitude; in
thy name, that is, hoping for assistance and success
 from thee. And thus it is said, that *David went*
out against Goliath in the name of the Lord of
hosts; that is, confiding in God's help, as his only
weapon and defence: thus also did the holy apostles

'Εν τῷ ὀνό-
 μῳ. LXX.
 Psal. xlv.
 5. lxxxix.
 24.
 Matt. vii.
 22.
 Mark ix. 38.
 Acts iii. 6.
 iv. 10, 30.
 John xvii.
 11.

2 Chron.
 xiv. 11.

1 Sam. xvii.
 45.

work their miracles in Jesus's name, ἐν τῇ κτίσει τοῦ SERM. XXXIII.
 ῥήματος αὐτοῦ, *by faith in his name*, saith St. Peter, his name hath made this man strong; that is, we Acts iii. 16.
 did only trust in his divine power, and it was that
 power of his which restored that weak person to his
 strength. And thus also is it our duty to do all things
 in our Saviour's name; with faith and hope in him;
 wholly relying upon him for direction and assist-
 ance; expecting from him only a blessing and happy
 issue of our undertakings. What we do in confi-
 dence of our wisdom or ability, or in affiance upon
 the help of any other person or thing, we do in our
 own name, or in the name of that thing (or that per-
 son) in whom we so confide; to ourselves, or to such
 auxiliaries, we shall be ready to attribute the suc-
 cess, and to render the glory of the performance;
glorying in our own arm, and sacrificing to our Hab. i. 16.
self. But what we undertake only depending upon
 our Lord for ability and success, may therefore bear
 his name, because our faith derives the power from
 him, which enables us happily to perform it; so that
 the performance may truly be attributed to him,
 and to him we shall be apt to ascribe it. And
 thus, I say, we are certainly obliged to do every
 thing in his name, (in his name alone,) retaining a
 constant sense both of our own infirmity, and of the
 impotency of all other created things, and conse-
 quently a total diffidence both in ourselves and in
 them; but reposing all our trust in the direction
 and assistance of our all-wise and almighty Lord; of
 Jesus, to *whom all power in heaven and earth is* Mat. xxviii. 18.
given, (who indeed had it originally by nature as John iii. 35.
 God; but also further hath acquired it by desert xiii. 3. xvii. 2.
 and purchase;) into whose hands all things are Heb. i. 2. ii. 8.

SERM. given ; and all things are put under his feet ; who
XXXIII. hath obtained this power in design to use it for our
 Eph. i. 22. good ; and is thereby always ready to help us in our
 1 Cor. xv. need, if we have recourse unto him, and rely upon
 27. him ; making him what St. Paul styles him, *our*
 Phil. ii. 9. *hope* ; our only hope ; renouncing all other confi-
 Apoc. v. 12. dences not subordinate to him. To do so is a duty
 1 Tim. i. 1. evidently grounded as well upon the reason of the
 thing, as upon the will and command of God ; to do
 otherwise is no less a palpable folly, than a manifest
 injury to God. For, in truth, neither have we nor
 any other created thing any power, other than such
 as he is pleased freely to dispense^h ; and which is not
 continually both for its being and its efficacy subject to
 him, so that he may at his pleasure subtract it, or ob-
 struct its effect : *No king is saved by the multitude*
of an host ; a mighty man is not delivered by much
strength ; a horse is a vain thing for safety :
 whence it is plain that we cannot upon any created
 power ground a solid assurance of success in any un-
 dertakingⁱ ; it will be *leaning upon a broken reed,*
 (which cannot support us, and will pierce our hands,)
 both a vain and a mischievous confidence ; that will
 abuse us, bringing both disappointment and guilt upon
 us ; the guilt of wronging our Lord many ways, by
 arrogating to ourselves, or assigning to others, what
 he only doth truly deserve, and what peculiarly of
 right belongs to him : withdrawing the same from
 him ; implying him unable or unwilling to assist us,

ISA. XXXIV.
6.

^h The race is not to the swift, nor the battle to the strong. Eccl. ix. 11. By strength shall no man prevail. 1 Sam. ii. 9. Psal. xxxiii. 17. cxlvi. 3. xlv. 3.

ⁱ Isa. xliii. 11. Beside me there is no Saviour. Hos. xiii. 4. 10. Psal. cvi. 21. Jer. xiv. 8.

and do us good; neglecting to use that strength **SERM.**
 which he so dearly purchased and so graciously ten- **XXXIII.**
 ders; so disappointing him, and defeating, as it were,
 his purposes of favour and mercy towards us. On
 the other side, trusting only upon our Saviour, we
 act wisely and justly, gratefully and officiously; for
 that, in doing so, we build our hopes upon most sure
 grounds; upon a wisdom that cannot be deceived;
 upon a strength that cannot be withstood; upon a
 goodness that hath no limits; upon a fidelity that
 can never fail. For that we act with an humility
 and sobriety of mind suitable to our condition, and
 to the reason of things; for that we thereby declare
 our good opinion of him, as only able, and very will-
 ing to do us good; for that we render him his just
 honour and due; we comply with his earnest desires,
 we promote his gracious designs of mercy and kind-
 ness toward us. Hence is it that every where in **Psal. cxlvi.**
 holy scripture God so highly commends, so greatly **5. xl. 4.**
 encourages this duty of trusting alone in him; that **xliv. 6.**
 he so ill resents, and so strongly deters from the **xxxiii. 18.**
 breach or omission thereof: *Thus saith the Lord,* **cxlvii. 11.**
Cursed be the man that trusteth in man, and **xxxiv. 22.**
maketh flesh his arm, and whose heart departeth **cxlv. 1.**
from the Lord: for he shall be like the heath in **xxxv. 19.**
the desert, and shall not see when good cometh; **lxi. 4. xci.**
but shall inhabit the parched places in the wilder- **4. cxviii. 8.**
ness, in a salt land, and not inhabited. Blessed is **lxxviii. 22.**
the man that trusteth in the Lord, and whose hope **lxvi. 2.**
the Lord is: for he shall be as a tree planted by **cxii. 7.**
the waters, and that spreadeth out her roots by the **Isa. li. 5.**
river, and shall not see when heat cometh; but her **lvii. 13. 1. 7.**
leaf shall be green; and shall not be careful in **xxvi. 3.**
the year of drought, neither shall cease from yield- **Jer. xiv. 8.**
xvii. 5, 6.
&c.

SERM. *ing fruit*: thus in that place, thus in innumerable
 XXXIII. others we are threatened not only with disappoint-
 ment and bad success in our undertakings, but with
 severe punishment, if we betake ourselves to other
 succours, and neglect or distrust, or, in so doing, de-
 sert God; but are encouraged, not only with assur-
 ance of prosperous success, but of additional re-
 wards, if entirely in our proceedings we depend
 upon and adhere to God. Thus we should do in all,
 even our most common and ordinary affairs, which
 no less than the rest are subject to his power, and
 governed by his care. For you know how St. James
 doth reprehend it as a piece of naughty boasting and
 Matt. x. 29, arrogance, to say, *The morrow we will go to this*
 30. *city, and stay there a year, and trade and gain*:
 Jam. iv. 13. instead of saying, *If the Lord will, we shall live,*
and do this or that; that is, to resolve upon, under-
 take, or prosecute any affair, without submission to
 God's will, and dependence on his providence: but
 especially we ought, in matters and actions more
 spiritual, to practise this duty; for that to the per-
 forming of these we have of ourselves a peculiar im-
 potence and unfitness; needing therefore a more
 especial assistance from our Lord; that the success
 of them more particularly depends upon him; that
 the glory of them in an especial manner is appropri-
 ate, and, as it were, consecrate to him.

If it be a folly and a crime to think we can do
 any thing without God, it is much more so to think
 we can do any thing good without him; it is an ar-
 rogance, it is an idolatry, it is a sacrilege much more
 vain and wicked to do so^k. To imagine that we can,

^k Οὐτε γὰρ ἀνθρώπινόν τι ἄνευ τῆς ἐπὶ τὰ θεῖα συναναφορᾶς εἶ πράξεις.
 Ant. iii. 13.

y the force of our own reason and resolution, achieve SERM. XXXIII.
ny of those most high and hard enterprises, to which
y the rules of virtue and piety we are engaged ; that
e can, by our own conduct and prowess, encounter
nd withstand, defeat and vanquish those so crafty, so
mighty enemies of our salvation, (our own fleshly de-
res, the menaces and allurements of the world, the
ights and powers of darkness,) is much a worse
resumption, than in other affairs of greatest diffi-
ulty to expect success without the divine assistance
nd blessing, than in other most dangerous battles to
ink we can, *by our own bow and by our own spear*, Ps. xliv. 6.
we ourselves ; that we can obtain victory other-
ise than from his hand and disposal, who is the
ord of hosts. Reason tells us, and experience also
ews, and our Saviour hath expressly said it, *That* John xv. 5.
n these things) *without him* (without his especial
fluence and blessing) *we can do nothing* ; he tells
s, that we are but branches, inserted into him ; so
hat, without continually drawing sap from him, we
an have no life or vigour spiritual. The wisest and
est of men have, by their practice, taught us to ac-
nowledge so much ; to depend wholly upon him,
o ascribe all to him in this kind. *Why*, say St. Acts iii. 12,
eter and St. John, *do ye wonder at this? or why* ^{16.}
axe ye upon us, as if by our own power, or piety,
we had made this man walk?—His name, (the
ame of Jesus,) *through faith in his name, hath*
made this man strong : that acknowledgment in-
eed concerns a miraculous work ; but spiritual
orks are in reality no less, they requiring as much
r more of virtue supernatural, or the present inter-
osition of God's hand to effect them ; they make
ss show without, but need as great efficacy within :

SERM. so our Saviour, it seems, did imply, when he said,
XXXIII. *He that believes in me, the works that I do he*
 John xiv. 12. *shall do, and greater works than these.* Every good
 and faithful man doth not work miracles; yet some-
 what greater, it seems, by the grace of Christ, *he per-*
 forms: however, to these St. Paul referred, when
 Phil. iv. 13. *he affirmed, I can do all things in Christ that*
strengtheneth me; nothing was so hard that he
 feared to attempt, that he despaired to master and
 2 Cor. iii. 5. *go through with by the help of Christ; and, Not,*
saith he again, that we are sufficient of ourselves to
think any thing of ourselves; but our sufficiency is
of God: he was as sensible of his own inability, as
 he was confident in the gracious help of Christ. Thus
 should we do all things in the name of Jesus; and it
 is not only a duty to do it, but it may be a great
 encouragement to us, that we are capable of doing
 it; a great comfort to consider, that in all honest
 undertakings we have so ready and so sure an aid to
 second and further us in them; confiding in which,
 Οὐδὲν ἀδυνα- nothing is so difficult, but we may easily accomplish;
 τήσει ὑμῖν. *(a grain of faith will be able to remove mountains;)*
 Matt. xvii. 20. xxi. 21. nothing is so hazardous, but we may safely venture
 Luke xvii. 6. on; *(walking on the sea, treading upon serpents*
 Matt. xiv. *and scorpions, daring all the power of the enemy.)*
 29. Luke x. 19. In his name we may, if our duty or good reason calls
 us forth, how small and weak soever, how destitute
 soever of defensive arms, or weapons offensive, naked
 and unarmed, with a sling and a stone, go out
 against the biggest and best armed Philistine, nothing
 doubting of victory: our weakness itself, if we be
 humbly conscious and sensible thereof, will be an ad-
 vantage to us, as it was to St. Paul; to all effects and
 2 Cor. xii. 9. purposes, *the grace of our Lord will be sufficient*

for us, if we apply it, and trust therein. But SERM. XXXIII.
further,

VI. To do in another's name may denote, to do it with such regard to another, that we acknowledge (that, I say, we heartily and thankfully acknowledge) our hope of prospering in what we do; our expectation of acceptance, favour, or reward to be grounded on him; that they are procured by his merits and means, are bestowed only for his sake. Thus our Saviour bids us to *offer our prayers in his name*; John xiv. 13. xv. 16. xvi. 23, 24. that is, representing unto God his meritorious performances in our behalf, as the ground of our access to God, of our hope to obtain from him what we request. So also we are enjoined to *give thanks in his name*; Eph. v. 20. iii. 21. that is, with persuasion and acknowledgment, that only in respect to him we become capable to receive or enjoy any good thing; that, in effect, all the blessings by divine mercy vouchsafed us have been procured by him for us, are through him conveyed unto us. And thus also we should do all things in the name of Jesus, offering all our deeds to God, as sacrifices and services unworthy of acceptance, both in themselves, and as proceeding from us; but pleasing and acceptable to God only for his sake. We should do well, upon all occasions, to remember our natural condition, and the general state of mankind; such as it was before he did undertake, such as it would have continued still, had he not undertaken for it; that our race had forfeited and was Rom. iii. 23. xi. 32. Gal. iii. 22. fallen from God's favour; having injured him beyond all power of making him any reparation or satisfaction; that thence it was secluded from all means and hopes apparent of happiness, was exposed and tended downright unto misery; that we consequently had no ground to hope that God (from whom, no

SERM. less in mind and in deed, than by reason of our guilt
 XXXIII. and state of condemnation, we were estranged) would, in kindness, bestow any good upon us, or from us accept favourably any thing we should do. But that, by our Saviour's performances, the case is altered; he, by his entire obedience, having so pleased God, by his patient submission to God's will, having so appeased his anger and satisfied his justice, that God is not only reconciled, but hath an especial favour, bears an earnest good-will toward us. That now the good things we possess, we may truly esteem as blessings, and enjoy them with real comfort, as proceeding from mercy and kindness; now what we honestly endeavour, we may hope shall please God; now we have a free access to God, and may cheerfully present our sacrifices of duty and devotion, with a full persuasion that they shall be accepted. But all this happiness, all these favours and privileges, we must always remember to come from the continued procurement and mediation of the Beloved; so as ever to be ready to acknowledge it, and to return our thanks therefore. To this sense that our apostle here had an especial regard, the words immediately following imply—*Doing all in the name of the Lord Jesus, giving thanks to God and the Father by him*; that is, in all things we do, taking occasion to render thanks to God, as for his sake being merciful and bountiful to us; bestowing upon us the good we enjoy, blessing our endeavours, accepting our performances. We must not conceit, that any regard, any mercy, any favour, any reward is due to us in equity, is in effect conferred upon us, upon our own personal score; (for, how mean things are we in comparison of his greatness; how vile and filthy things must we appear to his

Acts iii. 26.

Eph. ii. 17.

iii. 12.

'Εν πίστει-
θείῳ.

Eph. i. 6.

most pure and all-discerning eyes; how unworthy of his regard and of his affection must we needs take ourselves to be, if we do but well consider, and are acquainted with ourselves!) but that *in him* (i. e. for his sake, and by his means) *God hath blessed us with all spiritual blessings*, in him *ἐχαρίτωσεν ἡμᾶς*, *God hath favoured*, and cast his grace upon us; valuing us notwithstanding all our imperfections; loving us, notwithstanding all the spots with which we are defiled; notwithstanding all the offences we have committed; for the relation and alliance we have to Jesus. Nor must we look on our services (the best we are able to perform) as in themselves grateful or satisfactory: for all of them, if we mark them well, we shall find not only quite *unprofitable to God*, but very defective in many respects; for, who can say, he performs any thing both in kind, in manner, in degree thoroughly right and good; with that ardency of love he owes to God, with that purity of intention, with that earnest vigour of spirit, with that undistractedness of mind, with which he should perform it? No; in all our flock we cannot pick out a sacrifice entire and unblemished; such as God requires, such as duty exacts of us. They need therefore (all our services need) to be commended and completed by the beloved Son's perfectly well-pleasing performances; they need to be cleansed and hallowed, by passing through the hands of our most holy and undefiled High Priest; to become sweet and savoury (or to receive that *ὁσμὴν εὐωδίας*, which St. Paul speaks of) from being offered up *in his censer*. In fine, as all our actions should, in our intention, be works of religion dedicated to God's service and honour; sacri-

SERM.
XXXIII.

Eph. i. 3, 6.

Eph. v. 2.
Rev. viii.
3, 5.

SERM. fices, as it were, of gratitude and homage to God;
 XXXIII. so they ought all to be offered up in the name of
 Jesus. I add further,

VII. Lastly, that to do in the name of Jesus may well imply doing with invocation of him: thus we may understand that place of St. James, where the
 Jam. v. 14. elders are advised to *pray, and anoint the sick in the Lord's name*, for, to anoint them, imploring our Lord's blessing upon them, and upon those means used for their cure. And thus St. Chrysostom¹ expounds the words; do all in Jesus's name, *that is*, saith he, *imploring him for your helper in all things; always first praying to him, undertake your business*. Doing thus, will indeed christen
 1 Tim. iv. 5. and consecrate our actions; for *all things*, saith our apostle, *are sanctified by the word of God, and prayer*; that is, by God's blessing implored, and obtained by prayer; or, if God's word be there taken for his law, or revealed will, it is there signified, that our actions are not only sanctified by their lawfulness, or conformity to that good rule, God's declared will; but also by the invocation of his name; however, all our actions, it seems, are unhal-
 lowed and profane, if not accompanied with devo-
 1 Thess. v. 17. tion^m. That to do thus is our duty, appears by
 Luke xviii. 1. those frequent injunctions, to *pray incessantly*, to
 Rom. xii. 12. *pray always*, to *abide instantly in prayer*; which
 Col. iv. 2. ¹ In locum. Αὐτὸν καλῶν βοηθόν, ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος, ἅπτοιο τῶν πραγμάτων.

^m Δεῖ πάσης τῆς πράξεως προηγεῖσθαι τὴν προσευχήν. M. Erem.

Μηδὲν μήτε ποιῶμεν μήτε λέγωμεν πρὶν ἢ τὸν θεὸν καλέσαι καὶ παρακαλέσαι συνεφάσθαι τῶν ἐν χερσὶν ἡμῶν ἀπάντων. Chrys.

Τοῦτο δὴγε πάντες ὅσοι καὶ κατὰ βραχὺ σωφροσύνης μετέχουσιν ἐπὶ πάσῃ ὁρμῇ καὶ σμικροῦ καὶ μεγάλου πράγματος θεὸν αἰεὶ πρὶν καλοῦσιν. Plato Tim. Vid. Epist. 8. Arr. Epict. 11. 18.

do not only import, that we should pray often, and SERM. XXXIII. continue with patience and earnestness in prayer; but that we should annex it to, or interpose it among, all our actions, undertaking nothing (at least of consideration or moment) without it. We should do it (our Saviour commands) *ἐν παντὶ καρπῷ*, Luke xi. 36. that is, *on every occasion*: and St. Paul gives the same direction; *Praying*, says he, *ἐν παντὶ καρπῷ, on* Eph. vi. 18. *all opportunities, with all prayer and supplication in spirit*; (in spirit, that is, I take it, *in our hearts* Eph. v. 19. *at least, and with secret elevations of our mind, if not with our mouth and voice.*) And more explicitly elsewhere saith he, *Be careful for nothing*, Phil. iv. 6, 7. *but in every thing* (in all your affairs) *by prayer and supplication, with thanksgiving, let your requests be made known to God*ⁿ. And thus to do (to accompany all our undertakings with prayer) we are indeed concerned upon many accounts. We need God's direction (being ourselves very blind and ignorant) in the choice of what we attempt; that our ends and designs may be good, conducive to God's honour and our own true advantage. For, as the prophet tells us, *The way of man is not in himself, neither is it in man that walketh to direct his steps*; and, as the Wise Man adds, *Man's goings are of the Lord; how then can a man understand his own way?* (implying, since God only knows what is best for us, that we of ourselves, without his direction, know not what to do, whither to go.) The holy Psalmist signifies the same in those words,

ⁿ Bene ac sapienter majores instituerunt, ut rerum agendarum, ita dicendi initium a precationibus caperetur; quod nihil rite, nihilque providenter homines sine Deorum immortalium ope, consilio, honore auspicarentur. *Plin. in Paneg.*

SERM. (very encouraging to the practice of this duty,) XXXIII. *What man is he that feareth the Lord?* (that

Psal. xxv. 12, 9. feareth him, that is, who worshipping him, and seeketh his guidance,) *him shall he teach in the way that he shall choose.* We need also (being ourselves not only weak and infirm, but inconstant and unstable) God's assistance and upholding hand in the pursuance of our well-chosen designs, (that we may use the best means, and proceed in a straight course; that we may persist upright and steady in our proceedings,) that which the Wise Man seems to call, the establishing of our thoughts, and promises, as a consequence, upon our seeking God's assistance in our actions, and relying thereon;

Prov. xvi. 3. *Commit, saith he, thy works unto the Lord, and thy thoughts shall be established;* (thou shalt drive on thy good purposes steadily, without stumbling or falling; at least irrecoverably.) So the Psalmist

Psa. xxxvii. 23, 24, 31. assures us concerning a good man; *The steps of a good man are ordered by the Lord; none of his steps shall slide: though he fall, he shall not utterly be cast down; for the Lord upholdeth him with his hand.* We also further, as to the final success of our affairs, stand in need of God's blessing; that he, upon whose will altogether depends the disposal of all events, should bestow a good issue unto our endeavours, that they prove not matter of discouragement or discomfort to us; that which also the Psalmist assures us of obtaining, upon condition of our imploring and depending upon God for it;

Psal. xxxvii. 5. cxix. 5. 133. *Commit thy way, saith he, unto the Lord; trust also in him, and he shall bring it to pass.* We do thus need in all our affairs the direction, assistance, and blessing of our Lord; but shall not have them

thout prayer; for the rule is, *Ask and have, seek* SERM. *d find.* Without asking, we are not likely to ob- XXXIII.
 n those gifts; without seeking, we must not hope Luke xi. 9,
 find those benefits from God. If we are so proud^{10.} John xiv.
 to think we do not need them, or so negligent as^{13.} Psal. ix. 10.
 t to mind them, or so distrustful of the divine
 wer or goodness, that we imagine he cannot or
 ll not afford them to us, we are like to be so un-
 ppy as to want them. God expects from us, that
 e should, in whatever we do, acknowledge him:
 is the Wise Man's expression, *In all thy ways* Prov. iii. 6.
knowledge him, and he shall direct thy paths:)
 knowledge him as the only faithful guide and
 unsellor; as the only sufficient helper and pro-
 ctor; as the only free arbitrator and donor of good
 ccess. Nothing therefore is well done, which is
 t thus done: we cannot be satisfied in what we
 ; we cannot hope for a comfortable end thereof;
 e cannot expect a blessing from God, if we have
 fused, or if we have neglected the recommending
 r proceedings to his care. We can, I say, do no-
 ing; not eat, not sleep, not trade, not travel, not
 udy with any true content, any reasonable security,
 y satisfactory hope, if we have not first humbly
 plored God's favour; committing ourselves and
 r business into his hand, that hand which dis-
 nseth all good, which alone can keep off all danger
 d mischief from us. *God shall send his angel* Gen. xxiv.
before thee: so did our father Abraham send his^{7.}
 rvant about his business; having questionless be-
 re commended it to God by prayer. *God Al-* Gen. xlii.
mighty give you mercy before the man: so did^{14.}
 icob give his sons their despatches toward Egypt,
 n such a manner did we enter upon all our affairs,

SERM. we could not but be full of hope, and void of care
 XXXIII. concerning them; for that commonly we are so full
 of anxiety about the event of what we undertake,
 whence doth it arise, but from our neglect of this
 duty? for, having committed our business into so
 sure a hand, how could we further be solicitous
 about it? Had we, according to St. Peter's advice,
 1 Pet. v. 7. *cast our care upon the Lord; or, cast our burden*
 Psal. lv. 22. *upon him,* (as the Psalmist exhorts us;) had we duly
 Psal. ix. 10. sought and invoked him, who *never faileth them*
 Old Transl. *that seek him,* who *is nigh to all them that call*
 lxx. 4. *upon him;* we should not have such a load of trou-
 Psal. cxlv. 18. *blesome care resting upon us; our hearts would be*
 cxii. 7, 8. *light and free as to all these things; we should be*
 secure, that nothing very bad or disastrous could
 befall us; we should experience it true, what the
 prophet affirms in that prayer or psalm to God;
 Isa. xxvi. 3. *Thou wilt keep him in perfect peace whose mind*
 Phil. iv. 6. *is stayed on thee. Be careful for nothing,* St. Paul
 bids us; *but in every thing let your requests be*
made known to God: if we perform the latter part,
 the former will naturally be consequent thereon.
 Thus, in the last place, should we do all things in
 the name of Jesus, (upon all occasions praying to
 him, or, which is all one, to God in his name,) which
 that we may do (that we are allowed and encour-
 aged to do it) is also a privilege, and an advantage
 unvaluable.

In so many ways and particular respects may we
 and ought we to perform all we do in the name of
 Jesus: we should do every thing out of grateful
 affection and respect to him, as our chief principle;
 every thing as his servants, aiming especially at the
 pleasing of him and promoting his honour, as our

principal end; every thing according to his will and commandment, as our constant rule; every thing after his example, as our best pattern; every thing in confidence of his gracious assistance and blessing, as our only strength and support; every thing with hope of acceptance purely upon his account; every thing with thankful sense and acknowledgment to God for the mercies and favours conveyed unto us by his means, conferred upon us for his sake; every thing with humble invocation of him, or with prayer to God in his name: in sum, every thing with a due and proper regard had to him; so that he be not passed over or left out in any thing we undertake; but come always into consideration, according as our relations to him and our obligations to him do require. In the performances of which duties the life indeed of our religion (of all our good practice, of all our devotion) doth consist.

To all this I shall only subjoin the mention of one general duty, implied in all and each of those we have propounded, which is this:

VIII. That our Lord Jesus should be frequently (and in a manner continually; always, as to the habitual disposition of our souls, actually upon all fit occasions) present to our minds and thoughts. This, I say, is plainly implied in the former duties. For, how is it possible we should perform all our actions (yea, utter all our words) with any sort of regard to him, if we seldom think of him? Such is the nimbleness and activity of our minds, that it is feasible enough to do thus; and, in respect to other objects, we commonly experience it done; for *animus est ubi amat*; whatever we affect, our mind, however otherwise employed, will be thinking on it; it is hard to

SERM. restrain our thoughts from it: (the covetous man's
XXXIII. heart will be among his bags; the voluptuous man's
mind will be in his dishes; the studious person will
be musing on his notions, do he what he can:) why then
may we not as well, as often direct our minds toward
our Lord, and mix the remembrance of him with
all other employments or entertainments of our
thoughts? To do so is surely very requisite, and
very expedient toward our good practice. Things
far distant, or long absent, can have small efficacy,
or influence: it is so, we see, in natural, and it is no
less so in moral causalities; wherein representation
to the fancy and memory have a force answerable to
that, which real conjunction and approximation have
in nature. As the heat and light of the sun, the
further he goes, and the longer he stays from us, do
the more, proportionably, decrease; so, according to
our less frequently and less seriously thinking upon
any object, our affection and our respect thereto
decay. If therefore we desire, according to our duty,
to maintain in our hearts such dispositions (due af-
fection and due reverence) toward Jesus; if we in-
tend to suit our actions accordingly with due regard
to him; we should, in order to those purposes, apply
this so necessary and useful mean, of frequently
bending our minds toward him; the doing of which,
in likelihood, will conduce much to the sanctifying
our affections, and to the governing our actions in a
constant performance of our duty. For we can
hardly sure (admitting we do seriously believe him
to be such as we profess to believe him) with any
competent attention think of him, but that thought
will be apt to restrain us from doing ill, to incite us
to do well; since together with that thought, some

of his excellent perfections, some of our principal relations, and some of our great obligations to him, SERM.
XXXIII.
(each of which hath much virtue and force to those purposes,) will interpose and represent themselves. Frequently thinking of him, we shall sometimes apprehend him with incessant toil labouring in the Acts x. 38. service of God, and in promoting the welfare of men; sometimes we shall imagine him undergoing all kind of contumelies and bitter pains, suffering by the cruel hands and tongues of spiteful men; we shall, as it were, behold him bleeding under the scourge, and hanging upon the cross for our sakes. Sometimes he will appear to our minds crowned with majesty, reigning in sovereign power and glory, having all things in subjection under his feet; sometimes also he will be represented as our Judge, before whose tribunal we must all shortly stand, and be obliged to render an account of all our doings: which thoughts passing through our minds, will be apt to make some impression upon our hearts, to have some influence upon our actions. For, can that most amiable and most venerable *idea* of a person so entirely pure and holy, so meek and humble, so full of benignity and charity toward all men, (particularly toward ourselves,) be otherwise than apt to beget some especial love and reverence toward him; than incline us strongly to do well, yea, than teach us what and how we should do so, in conformity to such a pattern set before us? it occurring to our thoughts, that he is our Lord and Master, (who made us, and maintains us; who purchased us to himself, and redeemed us from miserable slavery by his own heart-blood;) how can it fail to raise in us some awe, some sense of duty toward him? Will not the apprehension of what he did and what he suffered for us powerfully mind us, that, according

SERM. to all justice and equity, in all ingenuity and grati-
XXXIII. tude, we are bound to do only that which will please him? If we think of Jesus, when we are setting upon any action, shall we not thereupon be apt thus to interrogate ourselves? Shall I do otherwise than he did, or would have done, so rendering myself unlike or contrary to him? Shall I be so unfaithful to my glorious Master, as to disserve him, or to neglect his service? Shall I be so unworthy toward my gracious Redeemer, my best friend, my most bountiful benefactor, as to disoblige him, to wrong him, to dishonour him, to grieve him by thus doing? Shall I be so vain and rash as to cross him who is my King, able to control and subdue me; as to offend him who is my Judge, resolved to condemn and punish me? Shall I wilfully forfeit that friendship and favour of his, upon which all my happiness doth depend? Shall I procure his displeasure and enmity, from which my utter ruin must inevitably follow? Such considerations have a natural connection with our frequent thinking upon, and the presence, as it were, of our blessed Saviour to our minds; which therefore may be commended to us as an excellent instrument of bettering our hearts and our lives.

To conclude: Let us all always remember, and consider, that we are Christians, related unto Christ Jesus, and called by his name, and as so, in his name let us do all things.

Lord of all power and might; who art the author and giver of all good things; graft in our hearts the love of thy name; increase in us true religion; nourish us with all goodness; and of thy great mercy keep us in the same; through Jesus Christ our Lord.

SERMON XXXIV.

OF BEING IMITATORS OF CHRIST.

1 COR. iv. 16.

I beseech you, be followers of me: or, I exhort you, be imitators of me^a.

ST. PAUL, by an impartial reflection upon his heart and life, being well assured, that he by the divine Spirit was enlightened with a certain knowledge of all necessary truth, and endued with plentiful measures of divine grace; being conscious of a sincere zeal in himself to honour God, and benefit men; being satisfied, that with integrity he did suit his conversation to the dictates of a good conscience, to the sure rule of God's law, and to the perfect example of his Lord; that his intentions were pure and right, his actions warrantable, and the tenor of his life conspicuously blameless, doth upon all occasions (not out of any self-conceitedness, arrogance, or ostentation, from which he, by frequent acknowledgment of his own defects and his miscarriages, and by ascribing all the good he had, or did, to the grace and mercy of God, doth sufficiently clear himself; but from an earnest desire to glorify God, and edify his disciples) describe, and set forth his own practice, proposing it as a rule, pressing it upon them as an argument, an encouragement, an obligation to the performance of several duties. So by it he directeth

^a Παρακαλῶ ὑμᾶς, μιμηταί μου γίνεσθε.

SERM. and urgeth the Ephesians to a charitable compliance,
 XXXIV. or complaisance ; a sweet and inoffensive demeanour

1 Cor. x. 32, toward other : *Give no offence, saith he, neither to*
 33. iv. 16. *the Jews, nor to the Gentiles, nor to the church of*

God : even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved : be ye followers of me : so he guides and provokes the Philippians to endeavours of proficiency in grace, and the study of Christian per-

Phil. iii. 16. fection : *Nevertheless, saith he to them, whereto we*
 17. *have already attained, let us walk by the same rule, let us mind the same thing : brethren, be followers together of me, and mark such as walk so, as ye have us for an ensample.* By the like instance and argument, he moveth the Thessalonians to a sober and orderly conversation, to industry in their calling, to self-denial, and a generous disregard of private in-

2 Thess. iii. interest : *For yourselves, saith he, know how ye ought*
 7, 8, 9. *to follow us : for we behaved not ourselves disorderly among you ; neither did we eat any man's bread for nought ; but wrought with labour and travail day and night, that we might not be chargeable to any of you ; not because we have not power, but to make ourselves an example to you to follow us.* The same persons he commendeth, as having by this means been induced to a patient constancy in faith and good works : *Ye know, saith he, what manner of men we were among you for your sake, and ye became followers of us, and of the Lord, having received the word in much affliction. The*

1 Thess. i. practice of all virtue and goodness he also thus re-
 5, 6. commendeth under this rule and obligation ; *Those things, which ye have learned, and received, and heard, and seen in me, do ; and the God of peace*

Phil. iv. 9. *Those things, which ye have learned, and received, and heard, and seen in me, do ; and the God of peace*

shall be with you. Thus in our text (referring it to the context) he urgeth the Christians, his disciples at Corinth, to fidelity and diligence in the charges and affairs committed to them, to humility, patience, and charity; wherein he declareth himself to have set before them an evident and exact pattern. Which practice of St. Paul doth chiefly teach us two things; that we be careful to give, and that we be ready to follow good example: the latter of which duties more directly and immediately agreeth to the intent of this place; and it therefore I shall only now insist upon: the subject and scope of my discourse shall be to shew, that it is our duty and concernment to regard the practices of good men, and to follow their example. To which purpose we may observe,

I. That it is the manner of the apostles, upon all occasions, to inculcate this duty: we heard St. Paul: hear St. James: *Take, saith he, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction: Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy:* and the apostle to the Hebrews: *We desire, saith he, that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises:* and again, *Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.* And St. Peter: *Ye wives, be in subjection to your own husbands; even as Sarah obeyed Abraham, calling*

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Jam. v. 10.

Jam. v. 11.

Heb. vi. 11.

Heb. xii. 1.

1 Pet. iii. 1, 6.

SERM. *him lord.* And wherever the eminent deeds of
 XXXIV. holy men are mentioned, it is done with an intima-
 tion at least, or tacit supposition, that we are obliged
 to follow their example.

II. We may consider that to this end (that we
 might have worthy patterns to imitate) the goodness
 of God hath raised up in all ages such excellent per-
 sons, furnishing them with rare endowments, and
 with continual influences of his grace assisting them,
 to this purpose, that they might not only instruct us
 with wholesome doctrine, but lead us also by good
 example in the paths of righteousness. For certainly
 what St. Paul saith concerning the sins and punish-
 ments of bad men, is no less applicable to the virtu-
 1 Cor. x. 11. ous deeds and happy examples of good men: *All
 these things happened unto them for ensamples;
 and they are written for our admonition, upon
 whom the ends of the world are come.*

III. *They are written for our admonition:* it
 was a special design of God's providence in record-
 ing and recommending to our regard the divine his-
 tories. They were not framed as monuments of a
 fruitless memory and fame to them; they were not
 proposed to us as entertainments of our curiosity, as
 objects of wonder, as matters of idle discourse; that
 unconcernedly we should gaze upon them, or talk
 about them, as children look on fine gays: but they
 are set before us, as copies to transcribe, as lights to
 guide us in our way to happiness^b. So that if we

^b Μεγίστη δὲ ὁδὸς πρὸς τὴν τοῦ καθήκοντος εὕρεσιν καὶ ἡ μελέτη τῶν
 θειοπνεύστων γραφῶν· ἐν ταύταις γὰρ καὶ αἱ τῶν πράξεων ὑποθήκαι εὐρί-
 σκονται, καὶ οἱ βίοι τῶν μακαρίων ἀνδρῶν ἀνάγραπτοι παραδεδομένοι ὡς εἰκό-
 νες τινὲς ἑμψυχοὶ τῆς κατὰ θεὸν πολιτείας, τῷ μιμήματι τῶν ἀγαθῶν ἔργων
 πρόκεινται. Bas. ad Greg. Ep. 2.

will not ingratelully frustrate the intentions of divine SERM.
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Providence for our good, we must dispose ourselves to imitate those illustrious patterns of virtue and piety.

IV. We may further consider, that, in the nature of the thing itself, good example is of singular advantage to us, as being apt to have a mighty virtue, efficacy, and influence upon our practice: which consideration should much engage us to regard it, applying it as an instrument of making ourselves good, and consequently of becoming happy. Good example is, as I say, of exceeding advantage to practice upon many accounts.

1. Examples do more compendiously, easily, and pleasantly inform our minds, and direct our practice, than precepts, or any other way or instrument of discipline. Precepts are delivered in an universal and abstracted manner, naked, and void of all circumstantial attire, without any intervention, assistance, or suffrage of sense; and, consequently, can have no vehement operation upon the fancy, and soon do fly the memory; like flashes of lightning, too subtle to make any great impression, or to leave any remarkable footsteps, upon what they encounter; they must be expressed in nice terms, and digested in exact method; they are various, and in many disjointed pieces conspire to make up an entire body of direction: they do also admit of divers cases, and require many exceptions, or restrictions, which to apprehend distinctly, and retain long in memory, needs a tedious labour, and continual attention of mind, together with a piercing and steady judgment. But good example, with less trouble, more speed, and greater efficacy, causes us to comprehend the business, representing it like a picture exposed to

SERM. sense, having the parts orderly disposed and com-
 XXXIV. pletely united, suitably clothed and dressed up in its
 circumstances; contained in a narrow compass, and
 perceptible by one glance, so easily insinuating itself
 into the fancy, and durably resting therein: in it
 you see at once described the thing done, the quality
 of the actor, the manner of doing, the minute sea-
 sons, measures, and adjuncts of the action; with all
 which you might not perhaps by numerous rules be
 acquainted; and this in the most facile, familiar,
 and delightful way of instruction, which is by expe-
 rience, history, and observation of sensible events.
 A system of precepts, though exquisitely compacted,
 is, in comparison, but a *skeleton*, a dry, meagre, life-
 less bulk, exhibiting nothing of person, place, time,
 manner, degree, wherein chiefly the flesh and blood,
 the colours and graces, the life and soul of things do
 consist; whereby they please, affect, and move us:
 but example imparts thereto a goodly corpulency, a
 life, a motion; renders it conspicuous, specious, and
 active, transforming its notional universality into
 the reality of singular subsistence. This discourse is
 verified by various experience; for we find all mas-
 ters of art and science explicating, illustrating, and
 confirming their general rules and precepts by par-
 ticular examples. Mathematicians demonstrate their
theorems by *schemes* and *diagrams*, which, in ef-
 fect, are but sensible instances; orators back their
enthymemes (or rational argumentations) with *in-*
ductions, (or singular examples;) philosophers allege
 the practice of Socrates, Zeno, and the like persons
 of famous wisdom and virtue, to authorize their doc-
 trine: politics and civil prudence is more easily and
 sweetly drawn out of good history, than out of books

le Republica. Artificers describe *models*, and set SERM.
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patterns before their disciples, with greater success, than if they should deliver accurate rules and precepts to them. For who would not more readily learn to build, by viewing carefully the parts and frame of a well-contrived structure, than by a studious inquiry into the rules of architecture; or to draw by setting a good picture before him, than by merely speculating upon the laws of perspective; or to write fairly and expeditely, by imitating one good copy, than by hearkening to a thousand oral prescriptions; the understanding of which, and faculty of applying them to practice, may prove more difficult and tedious, than the whole practice itself as directed by a copy? Neither is the case much different in moral concernments; one good example may represent more fully and clearly to us the nature of a virtue, than any verbose description thereof can do: in sooner time, and with greater ease, we may learn our duty by regarding the deportment of some excellent person, than by attending to many philosophical discourses concerning it^c: for instance, if we desire to know what faith is, and how we should rely upon the divine Providence, let us propose to

^c Xen. *Ἀπομν.* 4. It was Xenophon's observation, grounded upon his own experience, that the memory of Socrates' conversation did greatly profit his acquaintance. *Τὸ μεμνησθαι μὴ παρόντος οὐ μικρὰ ὠφελεῖ τοὺς εἰωθότας αὐτῷ συνεῖναι.* And Seneca saith, that the crowd of philosophers, which followed the same wise man, derived more of their ethics from his manners than his words: *plus ex moribus, quam ex verbis Socratis traxit.* Sen. Ep. 11. And he that shall reflect upon the story concerning his behaviour, when he was by malicious envy persecuted to death, may perhaps be more edified thereby, than by all his subtle discourses about death, and the soul's state after it.

SERM. our consideration the practice of Abraham ; wherein
XXXIV. we may see the father of the faithful leaving a most pleasant country, the place of his nativity, and unquestionless most dear unto him under that notion ; deserting his home and fixed habitation, his estate and patrimony, his kindred and acquaintance, to wander he knew not where in unknown lands, with all his family, leading an uncertain and ambulatory life in tents, sojourning and shifting among strange people, devoid of piety and civility, (among Canaanites and Egyptians,) upon a bare confidence in the Divine protection and guidance : we may see him, aged ninety-nine years, sensible of his own natural impotence, and an equal incapacity in his consort as to such purposes, yet with a steady belief assuring himself, that from those dead stocks a numerous progeny should spring, and that he, who by all power of nature was unable to beget one child, should, by virtue of God's omnipotent word, become the father of a mighty nation : we may see him upon the first summons of the Divine command, without scruple or hesitancy, readily and cheerfully yielding up his only son (the sole ground of his hope and prop of his family, to whose very person the promise of multiplication was affixed) to be sacrificed and slain ; not objecting to his own reason the palpable inconsistency of counsels so repugnant, nor anxiously labouring to reconcile the seeming contrariety between the Divine promises and commands ; but resolved as it were (with an implicit faith in God) to believe things incredible, and to rely upon events impossible : contemplating these things, let us say what discourse could so livelily describe the nature of true faith, as this illustrious precedent doth.

Again, he that would learn how to demean himself in resisting the assaults of temptation, let him consider that one carriage of Joseph ; of him, together withstanding the courtships of an attractive beauty, and rejecting the solicitations of an imperious mistress, advantaged by opportunities of privacy and solitude ; when the refusal was attended with extreme danger, and all the mischiefs which the disdain of a furious lust disappointed, of an outrageous jealousy provoked, of a loving master's confidence abused, could produce ; and all this by one of meanest condition, in a strange place, where no intercession, favour, or patronage of friends could be had, no equal examination of his cause might be expected ; of him doing this, merely upon principles of conscience, and out of fear of God ; (saying, *How can I do this great evil, and sin against God?*) and he that considers this example, how can he be ignorant of his duty in the like case ?

Again, would we learn wisdom, constancy, and resolution in the conduct of honest and worthy designs, let us set before our eyes the pattern of Moses, and therein take notice, how he, obeying Divine instinct and direction, having embraced that noble purpose of rescuing his countrymen from the Egyptian bondage, of settling them in a method of happy policy, and of bringing them into the promised land of their enjoyment, did behave himself in the execution thereof ; with how indefatigable industry he solicited their cause with a fickle and deceitful, stupid and hard-hearted king ; enduring frequent disappointments and repulses, together with furious storms of anger, and most terrible menaces from him : how having there surmounted all obstacles,

SERM. and effectually enlarged the people from their re-
XXXIV. straint in Egypt, he led them on foot through a valley, encompassed with mountains of sea; and after that undertook a tedious march (a march of forty years) through a wild, barren, and dry solitude, (where no water was, but such as issued from the stony bowels of a rock; no food, or means of subsistence, but such as was supplied by the miraculous purveyance of Heaven,) in the meanwhile resisting the continual invasions of open enemies, in great numbers with armed violence striving to obstruct his passage, and defeat his purpose; having also (which was more) his patience constantly exercised in supporting the froward perverseness of a most incredulous and intractable people, which took all occasions of complaint and mutiny against him; in contesting with the factious rivalry of envious nobles, who repined at his successes, and maligned his authority among them; in bearing the indiscreet and untoward prevarications of his own most intimate friends and nearest relations, complying with the wicked humours and desires of the people; in sustaining many other perplexities and crosses; all which notwithstanding, he with insuperable resolution happily achieved his glorious undertaking: and will not this example, attentively regarded, beyond the power of any other means or method, explain to us the way of industry, courage, and perseverance in good and worthy, though high and difficult enterprises?

One instance more, and that of all most pertinent to our occasion: Would you be instructed how faithfully to discharge the ministerial, or any other office? With a steadfast attention then behold the

excellent pattern of St. Paul; consider how in all **SERM.**
his designs he zealously and singly aimed at the **XXXIV.**
honour and service of God, neglecting his own safety,
quiet, credit, and all worldly accommodations for the
advancement of them: how affectionately he tend-
ered the good and welfare of those, the care of
whose spiritual condition was commended to him,
using all his skill, care, and strength in promoting
their edification; declaring himself for their good to
be content, not only for a time to be absent from the
Lord, being deprived of that happiness which he
otherwise impatiently groaned for, and was fully
assured of; but desirous, as it seems, to be secluded
for ever from his blissful presence, by a dreadful
anathema, for their sake: how prudently, meekly,
and humbly he demeaned himself toward them;
becoming all things to all men, forming himself into
all allowable shapes and colours; undergoing all
sorts of censure and imputations, (of a despicable,
an ignorant, a foolish person;) tempering his speech
and deportment to their capacities and needs, bear-
ing their miscarriages, and complying with their
weaknesses; parting freely with his own just liberty,
pleasure, and satisfaction, for their spiritual advan-
tage: how generously he despised his own profit
and ease, refusing that supply he might with all
reason and equity have required from them; choosing
to maintain himself with the labour of his own
hands, and the sweat of his brows, that he might
render the gospel nowise burdensome or offensive to
them: how vigilantly and courageously he withstood
the mischievous endeavours of false brethren, and
treacherous seducers; earnestly contending for the
church's peace and quiet against factious spirits, and

SERM. for the substantial truths of the gospel against the
XXXIV. pernicious devices of heretics and false teachers:
 how patiently he sustained all manner of pains, griefs, travels, wants, losses, hazards, distresses, disappointments, affronts, and reproaches, for the honour of God, the benefit of his spiritual children, the discharge of his duty, and satisfaction of his conscience: these things, I say, regard, and then tell me, if he might not reasonably inculcate this admonition, *Imitate me*; and if his example be not of rare use to instruct us, how faithfully we should in our respective charges and employments demean ourselves. I might in like manner instance how excellent a rule of devotion the practice of the royal prophet may be unto us; how Elias's practice might teach us to be zealous champions for truth and righteousness; how they who would be good judges, or honest patriots, may receive direction from the carriage of Samuel, Daniel, and Nehemiah^d. But I proceed to say that further,

II. Good examples do not only inform, but they persuade and incline our reason to good practice, commending it to us by plausible authority; a way of reasoning the most plain, easy, and suitable to all men's capacities; less subject to error and doubt than any other in particular cases; whereby as it is always more easy to know what is good and fit, so commonly it is most safe; there being few, who can so well discern what is good, as they may rest in the judgments of others. For that wise and virtuous persons do any thing, is a very probable argument, that we are obliged and concerned to do the like;

^d Ὑπομονῆς οὖν διδάσκαλος ἄριστος ὁ τοῦ μακαρίου Ἰωβ βίος, ἀνεξικακίας ὁ τοῦ Μωσέως, πραότητος ὁ τοῦ Δαβὶδ, &c. Chrys. tom. v. p. 656.

seeing such persons may in all their actions be supposed to have an unbiassed regard to the rules of truth and justice. He therefore who can say, that Abraham, or David, or St. Paul did so in such a case, supposeth that he hath no small reason to do the like; it is accounted pardonable, yea almost commendable, to err with such persons; because it is done with good appearance of reason, seeing such persons were themselves unlikely to err: *Will you, saith Cicero^c, commemorate to me Scipio's, and Cato's, and Lælius's, and say they did the same thing; though the thing displeases me, yet I cannot withstand the authority of such men: their authority is so great, that it can cover even the suspicion of a fault.* It is obvious in temporal concerns, how great a stroke this way of discourse hath; how boldly men adventure their dearest interests in following such, whom they probably deem honest, and able to guide them: for instance, in travelling, if one being ignorant or doubtful of his way happen to meet a person, whom he conceives able, and nowise concerned or disposed to mislead him, he without scruple follows him, and confidently relies on his direction. In like manner, all good men in the way of virtuous practice tending directly toward happiness, (our common journey's end;) it being their design, their interest, and their endeavour not to mistake the way, not to deflect from the right and nearest course thereto, men are apt to

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^c Africanos mihi, et Catones, et Lælios commemorabis, et eos fecisse idem dices, quamvis res mihi non placeat, tamen contra hominum auctoritatem probare non potuero. Magna est hominum auctoritas, et etiam tanta, ut delicti suspicionem tegere possit. *Cic. in Verr. iii.*

SERM. think it reasonable and safe to accompany in their
XXXIV. progress, or to press after them in their steps: and surely, next to a clear and certain rule, there is not any more rational warrant for practice, and consequently no better inducement thereto, than such good precedents. Further,

III. Examples do incite our passions, and impel them to the performance of duty. They raise hope, they inflame courage, they provoke emulation, they urge upon modesty, they awaken curiosity, they affect fancy, they set in motion all the springs of activity. It may not be amiss to shew how, particularly,

1. They raise hope, by discovering to us and assuredly proving the feasibility of matters propounded, or the possibility of success in undertaking good designs, and that by the best and most convincing of arguments, experience. Nothing so depresseth hope and advanceth despondency, as an apprehension of impossibility, or, which is equivalent thereto, an extreme difficulty (appearing to surmount our present forces) in the business to be attempted: of such a conceit desperation seemeth a reasonable consequence. For, τῶν ἀδυνάτων ἐφίεσθαι μανικόν, *it is a madness to aim at impossibilities*; and such, considering the great infirmity of human nature, its strong propensions to evil, and averseness from good, together with the manifold impediments and allurements objecting themselves in the way of good practice, all duties as barely represented in precepts, and pressed by rational inducements might seem to be, if good example did not clearly demonstrate them to be possible, yea sometimes facile; even those, which upon a superficial view do seem most difficult,

Chrys. tom.
i. p. 69.

and insuperable by our weak endeavour. The sto- SERM.
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ical doctrine, which described a fine and stately por-
traiture of virtue, and inculcated very strict rules,
(a close following of God and nature, a perfect vic-
tory over self, the subduing all passions, and over-
ruling all corporeal appetites ; an entire freedom,
composure, and tranquillity of mind ; a total indif-
ferency in respect of fortune and all external events,
with the like duties, rarely practised, although, upon
all accounts, acknowledged conformable to reason,)
was therefore by most rejected as useless, or ex-
ploded as ridiculous, as being presumed to propound
matters purely imaginary and unpracticable : yet he
that had seen this doctrine in great measure exem-
plified by Zeno, the first master of it, would have
had no such reason to contemn it, nor to despair of
practising according to it, if he would seriously en-
deavour it : exemplified, I say, by Zeno, whereof we
have an illustrious testimony from a solemn decree
of the Athenians : *ἐπεὶ δὴ Ζήνων Μνασέου, &c.* Laert. in
Zen. *Whereas Zeno, the son of Mnaseas the Cit-
tican, having many years professed philosophy in
this city, and as well in all other things hath de-
meaned himself like a good man, as particularly
exhorting the young men, who went to be instructed
by him, hath provoked them to virtue and sobriety ;
withal exhibiting his own life a pattern of the best
things answerable to the discourses he used to
make ; it is therefore auspiciously decreed by the
people, that Zeno the son of Mnaseas be solemnly
praised and crowned (according to the usage) with
a golden crown ; and that a monument be erected
for him at the public charge in the Ceramicum,*
(the place where those were interred who had

SERM. bravely exposed their lives for public defence.) This
 XXXIV. was indeed a noble attestation and a comely respect exhibited to a virtuous conversation ; making in some measure a satisfaction for the heinous affront done thereto, when, instead of honouring it with a crown, they rewarded it with a cup of poison, given to the excellent Socrates. Suitably to which testimony Seneca saith of Cleanthes, that his virtuous practice depended more upon the observation of Zeno's life, than the information of his doctrine. *Zenonem Cleanthes non expressisset, si eum tantummodo audisset: vitæ ejus interfuit, secreta perspexit, observavit illum an ex formula sua viveret.* Cleanthes, saith he, *had not so nearly resembled Zeno, if he had only attended to his discourses: he was present to his life, he took notice of his private carriage, he observed whether his practice did suit to his doctrine.* So that stoicism itself, which speaketh such prodigies, was, it seems, founded not only upon big words, the issues of a speculative fancy, but more upon the good practice of its first master and institutor. And indeed he that would effectually persuade the undertaking of any enterprise, must either suppose it, or prove it effectible ; and the most easy, the most evident way of proving it is by example. *Men, saith Pliny junior well, are better instructed by examples, which have in them chiefly this advantage, that they do prove the things may be done which they enjoin.* And, *Human infirmity, saith Salvian to the same purpose, requires the assistance of example, that it may more easily now perform that which it knows others to have before done ; all posterity being admonished by hearing that what hath once been done,*

may be done again. And, The example, saith St. Bernard, of a work done is a lively and efficacious oration, easily persuading what we intend, by proving that feasible which we strive to persuade unto^f. Upon which score we therefore are exceedingly obliged to those holy men, who by their practice have assured us, that the highest duties exacted of us by our religion (the mortification of unreasonable desires, the suppression of irregular passions, the loving and blessing our enemies, the renouncing worldly vanities and pleasures, the rejoicing in afflictions, the voluntary abdication of our estates in some cases, yea, exposing life itself to inevitable hazard and loss,) are not chimerical propositions of impossible performances; but duties (if we shall seriously and vigourously apply our endeavours to them, and suffer our hopes to be elevated by their example) really practicable. Piety abstractedly viewed in precept may seem an airy project, a name, a notion; but it being seen in example will prove a matter substantial, true, and feasible. A direct and pure speculation thereof may dazzle our sight, and dash our hopes; but as being reflected from persons practising it, we may bear its lustre, and hope to attain it.

^f *Melius homines exemplis docentur, quæ imprimis hoc boni habent, quæ approbant, quæ præcipiunt fieri posse. Plin. Jun. Paneg.*

Adjuvari se exemplis exoptat humana infirmitas, quo facilius ipsa nunc faciat, quæ alios fecisse ante cognoscat; dum admonetur auditu ætas omnis fieri posse, quod factum est. Salv. ad Eccl. Cath.

Sermo quidam vivus et efficax exemplum operis est, facile persuadens quod intendimus, dum factibile probat esse quod suademus. Bern. de Resur. Serm. iii.

Ex aliorum factis fieri posse credunt, quod forte cum putant fieri non posse pigrescunt. Cyp. Ep. l. ii. 2.

SERM. 2. Examples do inflame courage. So the apostle to
XXXIV. the Hebrews signifieth, when to this purpose he intimateth, that he mentioned and setteth before them the examples of the patriarchs; that he thereby might excite their courage, and cause them resolutely to undertake that obedience, and patiently to undergo those afflictions, which they performed and sustained; *that, saith he, ye be not slothful, but followers of them who through faith and patience inherit the promises.* For that heat, and active spirit, which in some degree resideth in all men's breasts, is by example kindled, as one flame is kindled by the contact or approach of another. How many persons, timorous and averse from dangerous undertakings, have notwithstanding become very bold and adventurous in war, by the discipline and influence of an exemplary valour! It is Plutarch's observation concerning Cæsar's soldiers, that they who in service under other commanders did not exceed the ordinary rate of courage, nor excel their fellows, did yet when he led them become irresistibly valiant, being animated and inspired by his unparalleled gallantry: and who is there indeed so incurably heartless, so desperately sluggish or stupid, whom the sight of a valiant leader marching before into the mouth of danger, will not infuse fire and vigour into, and instigate forward into a participation of brave adventure? So example doth by a kind of contagion insinuate courage, or inveigle men thereinto; beside that it is a kind of daring, and proclaimeth him a dastard ~~that~~ will not imitate it; which imputation the lowest courage of man can hardly digest, and will there-

8

——— Fortis in armis
 Cæsareis Labienus erat.

re, by doing somewhat answerable, strive to decline **SERM.**
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3. Again: Examples provoke emulation^h; which another strong principle of activity; moving us earnestly to desire, and thence eagerly to pursue, whatever good, privilege, or advantage, we see another to enjoy. To observe another of the same nature and capacities with ourselves to have shone with an illustrious virtue, to be consecrated to posterity by a lasting fame, and to be crowned with glorious rewards above; what other reflections of thought can it produce in us, than such as these? Shall he, a man like myself, endued with the same faculties, appetites, and passions; subject to the same infirmities, temptations, needs, cares, and encumbrances of life; shall he, by noble dispositions of soul, and worthy performances, render himself highly considerable; while I, by sordid qualities and unworthy practices, debase and render myself despicable? Shall he leave behind him monuments of eternal praise, while I do nothing worthy of regard or memory? Shall he enjoy the favour of the great God, and the comforts of blessed eternity, but I be wholly deprived of that joyful estate, and plunged into endless sorrows and desperate misery? Shall a Joseph stoutly resist and overcome the strongest temptations, and I be easily afflicted by the least solicitation of vice? Shall a stripping David gloriously triumph over giants, while I basely am vanquished by dwarfs? Shall Job be stripped of all his goods with contentedness, and endure the most grievous pains with patience, while I am discomposed for any small loss, and dismayed by

^h Chrys. tom. i. p. 77. tom. vi. p. 148. tom. v. Orat. 101.

Φύσει γὰρ φιλόκαλον οὔσαν τὴν φύσιν τῶν ἀνθρώπων εἰδὼς ὁ Κύριος, &c.

SERM. the least cross accident? Shall Abraham here, by his
XXXIV. faith and obedience, attain to be called the friend of God, and rest for ever in his glorious and happy bosom, while I deservedly am refused the honour and comfort of that heavenly communion here, and shall hereafter be cast out from that blissful presence, into the dismal mansions of wretched folly and wickedness? Did Paul, once a stubborn Jew, a blind Pharisee, a grievous blasphemer, a bloody persecutor, by a seasonable conversion repair his state, approve himself to God by an eminent zeal for his glory, undergo restless pains, run desperate hazards, and endure all sorts of distresses for the propagation of God's heavenly truth, obtaining thence a never-fading crown of glory in heaven, and a perpetual renown upon earth; and shall I then, who from my youth have been educated in the most true and holy religion, who have by solemn engagements devoted myself thereto, who may without any trouble or danger profess and practise according to that holy discipline, proceed in wicked courses, provoking God's wrath, and attracting his vengeance upon me? No: since the capacities are alike, since the means are common, since the rewards of piety are promiscuously exposed and offered unto all, why should I, by deplorable perverseness or negligence, suffer myself to be deprived of it and its benefits? Why shall not I become as good, as commendable, as happy as any other man? These are the conceits and voices of natural emulation, that mighty passion (so often and by many effects it discovereth itself to be) implanted in our original constitution to be as a spur and incentive, stimulating and inflaming us unto the ready undertaking and vigorous pursuit of good purposes; the

which perhaps hath produced more noble effects than any other passion or inclination of our souls: for all manner of excellency in knowledge, in prowess, in virtue, how often doth it issue from this source! Doth not the admired fame of men notable for learning, (recorded in story, or subject to present observation,) and a jealousy of being surpassed in accomplishments competent to human nature, sharpen the appetite, and rouse the industry of most scholars, whom neither the love of knowledge nor its apparent usefulness could anywise persuade to bear so much toil in acquist thereof¹? Do not all histories acquaint us, that the most gallant enterprises and exploits of famous warriors have derived their beginning from an emulation of the glory purchased by their ancestors? (wisdom and valour have thus especially been propagated; one man's signal excellency being parent to the like in many others.) And that this passion may in like manner be subservient to the production of virtue and piety, is plain enough from parity of reason, and from experience; and we have (for further argument thereof) the apostle's practice using it to this purpose: St. Paul employed it as an engine for the conversion of his dear countrymen; whom, by raising in them a jealousy of being outstripped, in God's favour, and its effects, by the Gentiles, he endeavoureth to provoke to the embracing of the Christian faith: *I speak to you Gentiles, saith he, inasmuch as I am the apostle of the Gentiles, I magnify my office, εἴ πως παραζηλώσω μου τὴν σάρκα, if by any means I may provoke to emulation them which are my flesh, and might save some of them.*

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¹ Tentanda via est, qua me quoque possim
Tollere humo.

SERM. And St. James instigateth us unto fervency of prayer, **XXXIV.** by minding us, that *Elias was a man of like passions with ourselves*; yet was able by his prayers to shut and open heaven, to procure barrenness and fertility to the earth. And the apostle to the Hebrews chargeth us, to *consider one another*, εἰς παροξυσμὸν ἀγάπης, καὶ καλῶν ἔργων, *so as to provoke one another* (or by mutual emulation to sharpen one another) *to charity and good works.*

4. Examples do work upon modesty, *that preserver and guardian of virtue*, as Cicero calls it^k. For every good action of another doth upbraid, reproach, and shame him who acteth not conformably thereto. Can we without a trembling heart, and blushing forehead, view the practices of the ancient saints, if ours be altogether unlike them? If they, to please God and secure their salvation, did undergo such prodigious pains in assiduous devotions, abstinences, watchings, and we contrariwise are extremely sluggish, cold, and negligent in the performance of our ordinary duties; if they willingly renounced all sensual complacencies, and we either cherish ourselves in a soft delicacy of life, or wallow in a profane dissolution of manners; if they, to free themselves from distracting cares, voluntarily disburdened themselves of all needless encumbrances, and we are wholly busy in heaping up wealth, and driving on worldly interests; if they gladly embraced and endured the sharpest afflictions, and we are terrified by the thought, are overwhelmed by the sense of the least disappointment, or distasteful occurrence; how can we without extreme regret of mind, and confu-

^k Custos omnium virtutum, dedecus fugiens, laudemque maxime consequens verecundia est. *Cic. Part. Rhet.*

sion of face, consider their practice, or compare it with ours? It is a profligate impudence of him that can daily hear and read the stories of their doings, without being deeply sensible, and ashamed at the dissonance appearing between their course of life and his. SERM.
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5. Example awakens that curiosity, which is natural to us, and of no mean efficacy upon our actions. For whatever we see done, we are apt to be inquisitive concerning it; why and to what purpose it is done, what the grounds are, and what the fruits of the performance; especially if the matter seem considerably important, and the action proceedeth from a person deserving respect; whereof having passed some competent judgment, we are by the same instinct of curiosity further transported into a desire of discerning by our trial and experience whether the event correspondeth to our expectation; so are we easily induced to imitate the actions of others. By which means as vice ordinarily is conceived and propagated, (men by a preposterous and perverse curiosity being inveigled to try what they see others affect or enjoy,) so may virtue also by the same means be engendered and nourished; the general ways of producing and maintaining those contrary habits being alike. As, therefore, it is a great blemish and reproach to human nature, that,

——— Faciles imitandis

Juven.

Turpibus et pravis omnes sumus——

we, as the satyrists truly observeth of us, have a great proclivity to follow naughty examples; so there is from hence some amends, that we have also some inclination to imitate good and worthy precedents; the which is somewhat more strong and

SERM. vigorous, because countenanced and encouraged by
XXXIV. the approbation of reason, our most noble faculty.

6. Examples also do please the mind and fancy in contemplation of them, thence drawing a considerable influence upon practice. No kind of studious entertainment doth so generally delight as history, or the tradition of remarkable examples : even those who have an abhorrency or indisposition toward other studies, (who have no genius to apprehend the more intricate subtleties of science, nor the patience to pursue rational consequences,) are yet often much taken with historical narrations ; these striking them with a delectable variety of accidents, with circumstantial descriptions, and sensible representations of objects, do greatly affect and delight their fancies ; especially the relation of notable adventures and rare accidents is wont to be attended with great pleasure and satisfaction. And such are those, which present to us the lives and examples of holy men, abounding with wonders of providence and grace : no attempts so gallant, no exploits so illustrious, as those, which have been achieved by the faith and patience, by the prudence and courage of the ancient saints ; they do far surpass the most famous achievements of pagan heroes. It was, I dare say, more wonderful, that Abraham with his retinue of household servants should vanquish four potent and victorious kings ; and that Gideon with three hundred unarmed men should discomfit a vastly numerous host, than that Alexander with a well-appointed army of stout and expert soldiers should overturn the Persian empire. The siege of Jericho is so far more remarkable than those most famous ones of Numantia and Saguntus, as it is more strange

that the blast of trumpets and the noise of people shouting should demolish walls, than the shaking them with rams, or discharging massy stones against them. And he, that carefully will compare the deeds of Samson and Hercules, shall find, that one true exploit performed by the former doth much in force and strangeness surmount the twelve fabulous labours of the other: no triumphs indeed are comparable to those of piety; no trophies are so magnificent and durable, as those which victorious faith erecteth: that history therefore which reports the *res gestæ*, the acts and sufferings of most pious men, must in reason be esteemed not only the most useful, but also the most pleasant; yielding the sweetest entertainment to well-disposed minds; wherein we see virtue expressed, not in bare idea only, but in actual life, strength, motion; in all its beauty and ornaments: than which no spectacle can be more stately; no object more grateful can be presented to the discerning eye of reason.

7. We may furthermore consider, that God hath provided and recommended to us one example, as a perfect standard of good practice; the example of our Lord: the which declareth the use and efficacy of good example, as one principal instrument of piety. That indeed is the most universal, absolute, and assured pattern; yet doth it not supersede the use of other examples: not only the valour and conduct of the general, but those of inferior officers, yea, the resolution of common soldiers, do serve to animate their fellows. The stars have their season to guide us, as well as the sun; especially when our eyes are so weak, as hardly to bear the day. Even, considering our infirmity, inferior examples by their imper-

SERM. fection sometime have a peculiar advantage. Our
XXXIV. Lord's most imitable practice did proceed from an immense virtue of divine grace, which we cannot arrive to; it in itself is so perfect and high, that we may not ever reach it; looking upon it may therefore sometimes dazzle and discourage our weakness: but other good men had assistances in measure, such as we may hope to approach unto; they were subject to the difficulties, which we feel; they were exposed to the perils of falling, which we fear: we may therefore hope to march on in a reasonable distance after them; we may, by help of the same grace, come near in transcribing their less exact copy.

To conclude: Since upon so many accounts we are obliged to follow good examples; since they are of so great use toward our proceeding in the way to happiness; thence they conduce to the clear instruction of our understanding, to the forcibly inclining our reason, to the vehement excitement of our passions, to the delightfully affecting our imagination in subserviency to good practice; let us make that due and profitable use of them, which we should and may do. Let us, with diligent attention perusing the sacred history, meditate upon the lives of holy men therein propounded as patterns of a persevering faith in God, and conscionable obedience to his commandments. Let the light of their exemplary practice in all kind of piety and virtue continually shine upon our souls, to direct our minds, to inflame our affections, to quicken our resolutions, to detect the errors and correct the faults of our lives, that we, imitating their virtuous and pious conversation, may partake of those comfortable rewards, of that joy and bliss whereof they rest possessed. The

which God Almighty, and our blessed Saviour, the **SERM.**
author and finisher of our faith, by his gracious aid **XXXIV.**
and blessing grant unto us ; to whom be all glory
and praise for ever and ever. Amen.

S E R M O N XXXV.

ABIDING IN CHRIST TO BE DEMONSTRATED BY WALKING AS CHRIST DID.

1 JOHN ii. 6.

He that saith he abideth in him ought himself also so to walk as he walked.

SERM. **T**O *abide in Christ, to be in Christ, to put on*
XXXV. *Christ; and reciprocally Christ's being in us, living,*
Rom. viii. *dwelling, being formed in us; and the like expres-*
10. *sions occurring in holy scripture, do not denote any*
Gal. ii. 20. *physical inherence, or essential conjunction between*
Eph. iii. 17. *Christ and us, (such as those who affect unintelligible*
Gal. iv. 19. *mysteries, rather than plain sense, would conceit,) but only that mutual relation accruing from our profession of being Christ's disciples, our being inserted into his body the church, being governed by his laws, partaking of his grace, with all the privileges of the gospel, relying upon his promises, and hoping for eternal salvation from him. By virtue of which relation, we may be said, in a mystical or moral manner, to be united to him, deriving strength and sustenance from him, as the members from the head, the branches from the tree, the other parts of the building from the foundation; by which similitudes this mysterious union is usually expressed in scripture: in effect, briefly, to be in, or to abide in Christ, implieth no more, but our being truly in faith*

and practice Christians ; so that the meaning of St. SERM.
John's words seemeth plainly and simply to be this : XXXV.

Whoever pretends to be a Christian, (that is, to believe the doctrine and embrace the discipline of Christ,) ought to walk (that is, is obliged to order the whole course of his life and actions) as Christ walked, (that is, as Christ did live and converse in the world :) or, it is the duty of every one, professing Christianity, to conform his life to the pattern of Christ's life, to follow his example, to imitate his practice. This is the importance of the words, this the subject of our present discourse.

I. For illustration and confirmation of which point, we may observe, that the holy apostles do upon all occasions assume this supposition, when they would persuade their disciples to the practice of any virtue, or performance of any duty ; enforcing their exhortations, by representing the practice of Christ as an unquestionable ground of obligation, and an effectual inducement thereto. Hence they incite them to holiness ; *But, saith St. Peter, as he* 1 Pet. i. 15.
that hath called you is holy, so be ye holy in all manner of conversation : to charity ; And walk in Eph. v. 2.
love, saith St. Paul, as Christ also loved us : to patience ; Because, saith St. Peter, Christ also suf- 1 Pet. ii. 21.
fered for us, leaving us an example, that we should follow his steps. And, Let us, saith the apostle to Heb. xii. 1,
*the Hebrews, run with patience the race that is*²
set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross : to humility ; Let, saith Phil. ii. 5,
St. Paul, the same mind be in you, which was also^{6, 7.}
in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but

SERM. *made himself of no reputation*: to charitable com-
 XXXV. pliance, and inoffensive demeanour toward others,
 1 Cor. x. 33. intimated by St. Paul, when he says, *Even as I*
 xi. 1. *please all men in all things, not seeking my own*
profit, but the profit of many, that they might be
saved: Be ye followers of me, as I am of Christ:
 Rom. xv. and again, *Let every one please his neighbour for*
 2, 3. *his good to edification; for even Christ pleased*
not himself. Thus do the apostles take all occasion,
 from the like practice of Christ, to persuade the per-
 formance of duty; and the strength of their argu-
 ment lieth upon the evidence of this supposition,
 that all professing themselves Christians are espe-
 cially obliged to imitate Christ's example. And their
 authority may be backed and enforced by several
 reasons.

II. Doing so hath a reasonableness and decency
 grounded upon our relations to Christ: it is fit and
 comely that the manners of the disciple should be
 regulated by those of his master; that the servant
 should not, in his garb and demeanour, dissent or
 vary from his lord; that the subject should conform
 his humour to the fashion of his prince; especially
 that we should thus comply and conform to such a
 Master, such a Lord, such a Prince, whom (upon
 highest considerations) by a most voluntary choice,
 and in a most solemn manner, we have absolutely
 devoted ourselves unto: this reason our Lord doth
 himself urge: *Ye, saith he to his disciples, call me*
 John xiii. *Master, and Lord; and ye say well, for so I am:*
 13, 14. *if I then, your Lord and Master, have washed*
your feet, ye also ought to wash one another's
feet.

III. Following Christ's example is requisite to

demonstrate the sincerity of our faith, love, and reverence to him. It is the most natural way of testifying affection and respect, to imitate the manners of those persons, who are the objects of those acts and dispositions, to esteem what they approve, to delight in what they affect, and consequently (since actions do proceed from affections) to do as they do. Contrary actions are plain arguments of contrary judgments, inclinations, and affections. Who can imagine we sincerely believe in Christ, or heartily love him, or truly honour him, that seeth us to loathe what he liked, or affect what he detested ; to condemn what he prized, or value what he despised ; to neglect what he pursued, or embrace what he avoided ? But if our lives resemble his, any man will thence collect our respect and affection to him : this argument our Saviour doth also intimate : *By* John xiii. *this, saith he, shall all men know ye are my disciples, if ye love one another ;* that is, it will be an evident sign and strong argument, that ye really do believe in, love, and honour me, if ye imitate me in my charity.

IV. By pretending to be Christians we acknowledge the transcendent goodness, worth, and excellency of our Saviour ; that he was incomparably better and wiser than any person ever was, or could be ; that he always acted with the highest reason, out of the most excellent disposition of mind, in order to the best purposes ; and that his practice therefore reasonably should be the rule and pattern of ours. For the best and exactest in every kind is the measure of the rest. All that would obtain exquisite skill in any art or faculty, think best to imitate the works of the best masters therein : a painter,

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SERM. to draw after the pieces of Zeuxis or Apelles, of Ra-
 XXXV. phael or Titian ; an orator, to speak in the style of Cicero or Demosthenes ; a soldier, to emulate the military achievements of Hannibal or Cæsar : in like manner, reason requireth, if we would live well and happily, that we should endeavour to conform our practice to that of our Saviour, the most perfect mirror of all virtue and goodness.

V. The practice of our Saviour did thoroughly agree with his doctrine and law ; he required nothing of us which he did not eminently perform himself. He *fulfilled* in deed, as well as taught in word, *all righteousness*. He was not *ignava opera, philosopha sententia* ; like those masters of philosophy, so frequently taxed and derided by the satyrists^k ; who, by a horrid garb, supercilious looks, and loud declamations, would seem to discountenance those vices which themselves practised ; nor like those hypocritical lawyers in the gospel, who laded
 Luke xi. 46. other men with *heavy burdens*, such as themselves would *not touch with one of their fingers* : no, he imposed nothing on us which he did not first bear upon his own shoulders : the strictness of his life did, in all respects, correspond with the severity of his precepts, or rather did indeed much exceed them. They therefore who pretend to believe his doctrine, and avow themselves bound to observe his law, are consequently engaged to follow his practice, in which his doctrine and law are signally exemplified.

VI. It being the design of divine goodness, in sending our Saviour, to render us good and happy, to deliver us from sin and misery, to instruct us in

^k Οὐδὲν ψυχρότερον τοῦ κατὰ λόγους φιλοσοφοῦντος. Chrys.

^l Ὡν τὸ βῆμα τοῦ τρόπου κατήγορον. Naz.

the knowledge and excite us to the practice of all SERM.
virtue, and thereby to qualify us for the enjoyment XXXV.
of a blessed immortality; effecting all this in a way
agreeable to our natural condition and capacity;
there could not be devised any more powerful means,
or more convenient method, of accomplishing those
excellent purposes, than by propounding such an
example, and obliging us to comply therewith: the
which may appear, 1. by considering in general the
advantage and efficacy that good example is apt to
have upon practice; 2. by weighing the peculiar
excellency of our Saviour's example above all others,
in order to those ends; and, 3. by surveying the
particular instances of imitable goodness represented
in the life of our Saviour.

1. Good example is naturally an effectual instrument of good practice; for that it doth most compendiously, pleasantly, and easily instruct; representing things to be done at one view, in a full body, clothed with all their modes and circumstances; it recommends them to us by the most plain and plausible way of reasoning, (and withal the most sure and safe,) the authority of wise and good men; it encourageth by evidently declaring the practicableness of rules prescribed; it kindleth and rouseth men's courage, by a kind of contagion, as one flame doth kindle another; it raiseth a worthy emulation of doing laudable things, which we see done; or of obtaining a share in the commendations and rewards of virtue. It urgeth modesty, breeding shame and regret in them who act contrarily thereto; it awakeneth curiosity, thereby producing a desire to make trial of what it proposeth; it affecteth and pleaseth the fancy, thereby insinu-

SERM. ating an approbation, admiration, and liking of the
XXXV. good things which it representeth: briefly, it exci-
citeth and engageth all our passions, setting on work
all those powerful springs of activity; it consequently is, in its own nature, an efficacious mean of
good practice. This we may in general say of all
good example; but,

2. More especially the example of Christ doth, in efficacy and influence upon good practice, surpass all others; upon several accounts.

First, In that it is a sure and infallible rule, an entire and perfect rule of practice; deficient in no part, swerving in no circumstance from truth and right, which privileges are competent to no other example. The practice of the best men is not always to be imitated, nor ever absolutely as a certain ground of action; it is to be (so far as we have ability) considered, examined, and compared to more certain rules, (the divine laws and the principles of right reason,) according to their agreement with which they are to be followed: they are indeed (before trial of the case) probable arguments of what is done by them being good and lawful; they do outweigh slender and obscure reasonings about the goodness of things; they may, when opportunity, leisure, or ability of further inquiry and judgment about things are wanting, serve to direct us; but they are not thoroughly sure rules, or perfect measures of our duty. We should beware lest we be seduced even by holy persons; and, therefore, with circumspection and caution should peruse their story, and contemplate their demeanour; whereof those which are explicitly commended, or allowed by the divine judgment, we may, being assured that we are

in the same circumstances, safely follow, (taking them for monitories, encouragements, and excitements to our duty :) but those that are directly condemned by the same sentence, or apparently devious from God's law, we as carefully should avoid; 'such as are of a doubtful and unaccountable nature we are to suspend about, and not to ground upon; nor to argue from the fact to the rightfulness of them; the safest way being always (as we are able) to have recourse to the simple, plain, and perspicuous precepts of God, and dictates of reason. For the best men have been always subject to errors and infirmities; the fountain of original corruption in them was never so dried up, or closely stopped, but that some impure streams have bubbled forth; the fire of natural concupiscence was never so utterly quenched, but that sometimes it would blaze, or smoke out in bad actions; that intestine enemy, the flesh, was never thoroughly subdued, nor the body of sin quite slain and mortified in any other mortal man. Good men have ever had some foul spots, or deforming wrinkles, appearing in the beauteous face of their conversation; they have had their inequalities and indispositions of humour, their ebbs of devotion, their fits of sloth, their wanton freaks, their slips often, and sometimes their falls; they have been subject to be deluded by mistake, to be surprised by inadvertency, to be transported by passion, to be swayed by temper, to be biassed by interest, to be allured by temptation into false and unwarrantable

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¹ It was ill said of Seneca: Catoni ebrietas objecta est, et facilius efficiet, quisquis objecerit hoc crimen, honestum, quam turpem Catonem.

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proceedings; they might sometimes fail in the substance, oftener in the degree, in the manner, in the circumstances of action; we find them often complaining of their proneness to do amiss, bemoaning the wretched frailty of their state; yea, often repenting and bitterly mourning for their actual transgressions: there hardly is any saint, recorded in scripture, without some blemish in his actions; which shews our weakness, and engageth us to be wary. They were, indeed, endowed with sufficient competences of divine light, and graces suitable to their private needs, or to the public exigences of their times, places, occasions, and affairs; but not with the perfection and extreme degrees thereof, requisite to preserve them from all miscarriage; so that we are not always, or in all cases, to conform our actions to their examples: we must not learn to equivocate of Abraham; nor to circumvent of Jacob; nor to be cholerick of Moses, (so as in our excess of passion to break the tables of the divine law;) nor of Eli to be fondly affectionate or indulgent to our relations; nor of David to utter uncharitable imprecations; nor to dissemble of St. Peter; nor of St. Paul to revile magistrates. The use we are to make of many practices of most eminently pious men, is not to be misguided by them into wrong paths; not by them to authorize or excuse our presumptuous misdeeds; but to make us to admire and to rely upon the divine mercy, which so graciously did overlook and pardon their offences; to provoke us to an imitation of their repentance; to render us watchful in shunning those rocks, upon which persons so skilful in the conduct of their lives have dashed; to engage us to humility, by considering so manifest arguments

of our frailty, and our being obnoxious to greater and more frequent miscarriages. S E R M.
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But as to our Saviour's example, the case is quite different; for though he did miracles as God, he commanded as Christ; he did many heroical things in discharge of his office, &c. in which things we cannot, or may not, imitate him: yet, whatever in his life was, in its own nature, imitable by us, which did not exceed our natural powers, nor disagree with our condition and quality: whatever he as man, in a private capacity, as subject to the divine law, with regard thereto, performed, we may, with all freedom, confidence, and security, imitate. Nor can so doing incur any danger of error or guilt; for we cannot, without great folly and impiety, suspect any fault or imperfection in his most pure, righteous, and innocent life: he was *holy, harmless, undefiled*, Heb. vii. 26. *and separated from sinners*; he was *a lamb without blemish and without spot*; he was *in all points tempted as we are, yet without sin*. He did no sin, nor was any guile found in his mouth. God gave him of his Spirit not by measure. These are the voices and elogies of the sacred oracles concerning him. The heavenly extraction even of his humanity derived no original contagion from our polluted stock, and rendered him free from the common incentives of evil concupiscence. The inseparable presence of the Divinity with him, (*for God was with him*, as St. Peter expressed it,) and the unrestrained effusion of the Holy Spirit upon him, did preserve him from all defilements of infectious conversation in this world; a clear evidence of divine light always shining in his soul directed him infallibly in the paths of truth and righteousness: no

SERM. tempest of cross accidents without, nor any estua-
XXXV. tions of internal passion, could discompose the steady calm and serenity of his mind ; no allurements of worldly pleasure, nor temptation of profit, could pervert his practice, or seduce his heart ; being inflamed with most intense love of God, and entire charity to men : so that his example must needs be a perfect rule and sure direction to us. Which consideration cannot but yield great encouragement and comfort in following him ; freeing us from all anxious doubt and suspicion of mistake in our spiritual progress ; like the presence of a sure guide to the bewildered traveller ; like the appearance of a star to the weather-beaten mariner ; like that miraculous pillar of fire, which safely conducted the wandering Israelites through the unknown and unfrequented passages of a wild desert. But further,

Secondly, The peculiar excellency of our Lord's example appears, in that he was, by the divine Providence, to this very purpose designed, and sent into the world, as well by his practice as by his doctrine, to be the guide and master of holy life and obedience to all men ; and did accordingly propound to himself this end of his actions, that he might be imitated by his disciples. So he declareth himself as to some considerable passages of his life ; and thence, by reasonable inference, we may suppose the same of the rest, so far as they might be conducive to the same end ; especially, since of some performances no other, or no so probable, account can be given, as that they were done for exemplarity : for why should he fast, who had no sins to be repented of, no rebellious flesh to be tamed, no intemperate desires to be mortified, no coldness of devotion to be

enlivened thereby^a? And why did he offer himself to be baptized, who had no original stain to be cleansed of, no fault to be forgiven, no want of special grace to be conferred? Why, but, by his exemplary fulfilling all righteousness, to teach us ready obedience to all divine institutions, and peaceable compliance with all laudable customs? So an ancient writer wisely descanteth upon those practices of our Saviour: *He was, saith that writer, baptized, and fasted, not because he had need of any cleansing or fasting, who in nature was pure and holy; but that he might attest to the truth of St. John, and might exhibit a pattern to us^b.* What induced him to condescend to such a misbeseeming employment to appearance, as the washing of his disciples' feet, he doth himself tell us: *If I then, saith he, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done unto you.* This was his professed scope and drift, in that admirable deportment of his, to teach us humility, charity, and condescension toward the meanest of our brethren. What did those exuberant instances of charity, practised by him, import? This especially, that we should imitate them: hither he drives them; *This, saith he, is my commandment, that ye love one another, as I have loved you.* Why was he in his disposition so meek and gentle, in his conversation so humble and lowly? To this purpose, that we

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^a Διὰ τοῦτο καὶ αὐτὸς ἐνήστευσεν, οὐκ αὐτὸς ταύτης δεόμενος, ἀλλ' ἡμᾶς παιδεύων. Chrys. tom. ii. p. 81.

^b Ἐβαπτίσθη καὶ ἐνήστευσεν οὐκ αὐτὸς ἀπορρυπώσεως, ἢ νηστείας χρεῖαν ἔχων, ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα Ἰωάννη ἀλήθειαν προσμαρτυρήσῃ, καὶ ἡμῶν ὑπογραμμὸν παράσχηται.

SERM. might of him learn those excellent qualities : *Learn*
 XXXV. *of me*, saith he, *for I am meek and lowly in heart.*

Mat. xi. 29.
 1 Pet. ii. 21.

And St. Peter saith, *That Christ suffered for us, leaving us an example, that we should follow his steps* ; signifying that he designed his patience to be exemplary to us. If then our Saviour, in his humility, his charity, his meekness, his patience, intended his life to be exemplary, and expressly propounded it as such ; then certainly, in his devotion, his self-denial, his justice, in all other virtues, he had the same intention ; and what he intended, God designed to be ; and what God designed to be, was doubtless eminently conducive to the end designed ; and therefore our Saviour's life was most exemplary. Other saints indeed were of very exemplary conversation ; but either proved to be so, according to ordinary course of Providence, without any peculiar designation thereto, (their free choice conspiring with God's grace in producing good works shining before men,) or at most by a restrained determination to some particular time, place, or people ; as Moses was

Acts vii. 35.
 Psal. cvi. 23.
 Ps. lxxviii.
 70, 71.

chosen and appointed to conduct the Israelites ; *David was taken from the sheepfold, and following the ewes great with young, to feed Jacob God's people,*

Jer. i. 5.

and Israel his inheritance ; Jeremy was sanctified from his birth, and ordained to be a prophet of the nations in his times ; and St. Paul was separated from the womb to be a preacher of the Christian faith ; these, and such like eminent persons, Almighty God, in his goodness, was pleased to raise up, to be, in their generations, as it were, partial and temporary saviours, as by declaring his will, and revealing his truth to men, so by guiding them with a remarkable

John v. 35. example : these *burning and shining lamps* (as St.

John the Baptist is called) were indeed like lamps SERM. XXXV.
 set up in some particular families, with a competent
 lustre, to dispel the present darkness, shining within Λύχνος ὁ
καίόμενος καὶ
φαίνων.
 their definite sphere, and for a determinate time: but
 our Saviour, like the sun, fixed in a higher orb, was
 ordained with a perpetual and unconfined splendour
 to illuminate the universe, to cause a general and
 everlasting day of healthful and comfortable know-
 ledge over the face of the whole earth. He was *that* John i. 9.
true light, which enlighteneth every man coming
into the world; He was prepared before the face Luke ii. 31,
of all people, to be a light to lighten the nations; 32.
 (not Israel only, but the *nations* indefinitely, or all
 nations.) He was ordained, not commander of a Heb. ii. 10.
 single regiment, or party, but captain-general of all
 mankind, to conduct all those who were disposed to
 follow him, by a victorious obedience, into that tri-
 umphant estate of everlasting joy and happiness.
 His example doth belong unto us all, without excep-
 tion, by divine ordination; for *we*, all of us, *were* (to
 use St. Paul's expression) *predestinated to be con-* Rom. viii.
formed to the image of God's Son; that he might 29.
be the firstborn among many brethren. So it was,
 and so it became the infinite goodness and philan-
 thropy of God, to bestow upon mankind one perfectly
 good example, inviting to all virtue, and so fit to
 countervail all those many bad ones, wherewith we
 converse, enticing to vice; to set forth, among so John v. 19.
 many imperfect ones, one accomplished piece of his
 heavenly workmanship, able to attract the eyes and "Α γὰρ ὁ
κεῖνος ποιῇ,
ταῦτα καὶ ὁ
υἱὸς ὁμοίως
ποιεῖ.
 ravish the hearts of all men with admiration of its
 excellent worth and beauty; to offer to our view
 some discernible representation of his invisible per-
 fections; that so we might better be induced and

SERM. inured to apprehend, love, reverence, and imitate him-
XXXV. self by contemplation of that most exquisite image of him ; to give an evident proof that the highest virtue is not unpracticable, that human nature, by aid and guidance of the divine Spirit, may arrive to the sublimest pitch of perfection in goodness : in fine, to expose such a common, sweet, and lovely pattern, as we with assurance, joy, and comfort may follow.

Thirdly, Our Saviour's example is especially influential upon practice, in that it was, by an admirable temperament, more accommodated for imitation than any others have been ; that the perfect copy of his most holy life seems more easy to be transcribed, than the ruder draughts of other holy men : for though it were written with an incomparable fairness, delicacy, and evenness ; not slurred with any foul blot, not any where declining from exact straightness ; yet were the lineaments thereof exceedingly plain and simple ; not by any gaudy flourishes, or impertinent intrigues, rendered difficult to studious imitation ; so that even women and children, the weakest and meanest sort of people, as well as the most wise and ingenious, might easily perceive its design, and with good success write after it. His was a gentle and steady light, bright indeed, but not dazzling the eye ; warm, but not scorching the face of the most intent beholder ; no affected singularities, no supercilious morosities, no frivolous ostentations of seemingly high, but really fruitless performances ; nothing that might deter a timorous, discourage a weak, or offend a scrupulous disciple, is observable in his practice : but, on the contrary, his conversation was full of lowliness and condescension, of meekness and sweetness, of openness and candid simplicity ;

apt to invite and allure all men to approach toward it, and with satisfaction to enjoy it. He did not seclude himself into the constant retirements of a cloister, nor into the further recesses of a wilderness, (as some others have done,) but conversed freely and indifferently with all sorts of men, even the most contemptible and odious sort of men, *publicans* and *sinners*; like the sun, with an impartial bounty, liberally imparting his pleasant light and comfortable warmth to all. He used no uncouth austerities in habit or diet; but complied, in his garb, with ordinary usage, and sustained his life with such food as casual opportunity did offer; so that his indifferency in that kind yielded matter of obloquy against him from the fond admirers of a humorous preciseness. His devotions (though exceedingly sprightly and fervent) were not usually extended to a tedious and exhausting durance, nor strained into ecstasical transports, charming the natural senses, and overpowering the reason; but calm, steady, and regular, such as persons of honest intention and hearty desire (though not endued with high fancy, or stirring passion) might readily imitate. His zeal was not violent or impetuous, except upon very great reason, and extraordinary occasion, when the honour of God, or good of men, was much concerned. He was not rigorous in the observance of traditional rites and customs, (such as were needlessly burdensome, or which contained in them more of formal show than of real fruit,) yet behaved himself orderly and peaceably, giving due respect to the least institution of God, and complying with the innocent customs of men; thereby pointing out unto us the middle way between peevish superstition and boisterous

SERM. faction; which as always the most honest, so com-
XXXV. monly is the most safe and pleasant way to walk in.

He delighted not to discourse of sublime mysteries, (although his deep wisdom comprehended all,) nor of subtile speculations and intricate questions, such as might amuse and perplex, rather than instruct and profit his auditors; but usually did feed his auditors with the most common and useful truths, and that in the most familiar and intelligible language; not disdaining the use of vulgar sayings, and trivial proverbs, when they best served to insinuate his wholesome meaning into their minds. His whole life was spent in exercise of the most easy and pleasant, yet most necessary and substantial duties; obedience to God, charity, meekness, humility, patience, and the like; the which, that he might practise with the greatest latitude, and with most advantage for general imitation, he did not addict himself to any particular way of life, but disentangled himself from all worldly care and business; choosing to appear in the most free, though very mean condition; that he might indifferently instruct, by his example, persons of all callings, degrees, and capacities; especially the most, that is, the poor; and might have opportunity, in the face of the world, to practise the most difficult of necessary duties; lowliness, contentedness, abstinence from pleasure, contempt of the world, sufferance of injuries and reproaches. Thus suited and tempered by divine wisdom was the life of our blessed Saviour, that all sorts of men might be in an equal capacity to follow him, that none might be offended, affrighted, or discouraged; but that all might be pleased, delighted, enamoured, with the homely majesty and plain

beauty thereof. And in effect so it happened, that SERM. XXXV.
ordinary people (the weakest, but sincerest and un-
prejudiced sort of men) were greatly taken with,
most admired and applauded his deportment; many
of them readily embracing his doctrine, and devoting
themselves to his discipline; while only the proud,
envious, covetous, and ambitious *scribes* and *lawyers*
rejected his excellent doctrine, scorned the heavenly
simplicity and holy integrity of his life.

Fourthly, The transcendent excellency of our
Lord's example appeareth, in that it is attended
with the greatest obligations, (of gratitude and in-
genuity, of justice, of interest, of duty,) mightily en-
gaging us to follow it. For it is not the example of
an ordinary or inconsiderable person, of a stranger,
of one indifferent or unrelated to us; but of a glori-
ous prince, of heavenly extraction, (the firstborn
Son of the Almighty God, sole heir of eternal Ma-
jesty,) of our Lord and Master, to whom we are for
ever bound by indispensable bands of duty and obe-
dience; of our great Captain, who hath undertaken
to subdue our enemies, and hath obliged us to follow
his conduct, in a holy warfare against them, by
most solemn sacraments and vows; of our best
Friend, from whom we have received the greatest
favours and benefits imaginable; of our most gra-
cious Saviour, who, for our sake, hath voluntarily
sustained most bitter pains and shameful contume-
lies; having sacrificed his dearest heart-blood to re-
deem us from intolerable slaveries, and from extre-
mities of horrible misery; of him, to whom, in all
respects, we do owe the highest respect, love, and
observance that can be. Now it is the nature and
property both of respect and love (such as upon so

SERM. many grounds we owe to him) to beget, in the per-
 XXXV. son respecting and loving, an endeavour, answerable
 to the degrees of those dispositions, of conforming
 to, and resembling, the qualities and manners of the
 person respected or beloved. We see how readily
 children do comply with the customs of their parents
 and tutors; servants of their masters and patrons;
 subjects of their princes and governors, with a stu-
 dious earnestness composing themselves to express
 in their carriage, not only their good or their indif-
 ferent fashions and manners, but even their most
 palpable deformities and vices; insomuch, that a
 whole family, a city, a nation, may be debauched
 from its sobriety, or reformed from its dissoluteness,
 even instantly, by the example of one person, who,
 by his place, power, and authority, challengeth ex-
 traordinary reverence from men: and much greater
 influence hath hearty love to transform our manners
 into an agreement with the manners of him we love:

“Ο γὰρ ἀγα-
 πῇ τις καὶ
 μιμῆται ὅσον
 αἶν τι. Hier.

*What a man loves, that he imitateth so much as
 lies in his power,* saith Hierocles truly. For love
 being founded on a good esteem, and a benevolent
 inclination thence resulting, engageth the affection-
 ate person to admire the qualities of him he affect-
 eth, to observe his deportments, to make the most
 advantageous construction of what he doeth; to
 fancy he doeth all things with best reason and dis-
 cretion; to deem, therefore, that all his actions de-
 serve and require imitation: hence doth love either
 find, or soon produce, a competent similitude in the
 parties, (a similitude of mind, of will, of inclination,
 and affection, an *eadem velle et nolle*;) it doth forc-
 ibly attract as to a vicinity of place and converse, so
 to an agreement of affections and actions; it uniteth

the most distant, it reconcileth the most opposite, it turneth the most discordant natures into a sweet consent and harmony of disposition and demeanour. We then having the greatest reason both to honour and love our Saviour, surely his example being duly studied and considered by us, must needs obtain a superlative influence upon our practice, and be very powerful to conform and assimilate it to his. SERM.
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These considerations may suffice to shew the peculiar excellency of our Saviour's example in virtue, and efficacy upon our practice; the same more abundantly might be deduced from a survey of the most considerable particulars, in which we may and ought to imitate him. But the time will not suffer us to launch forth into so vast a sea of discourse. I shall only, therefore, from the premises, exhort, that if any earnest desire of happiness, any high esteem of virtue, any true affection to genuine sanctity do lodge in our breasts, we should apply this most excellent means of attaining them; the study and endeavour of imitating the life of our Lord. If we have in us any truth and sincerity, and do not vainly prevaricate in our profession of being Christ's disciples, and votaries of that most holy institution, let us manifest it by a real conformity to the practice of him who is our Master, and Author of our faith. If we have in us any wisdom, or sober consideration of things, let us employ it in following the steps of that infallible Guide, designed by Heaven to lead us in the straight, even, and pleasant ways of righteousness, unto the possession of everlasting bliss. If we do verily like and approve the practice of Christ, and are affected with the innocent, sweet, and lovely comeliness thereof, let us declare such our mind by

SERM. a sedulous care to resemble it. If we bear any ho-
XXXV. nour and reverence, any love and affection to Christ;
 if we are at all sensible of our relations, our manifold obligations, our duties to our great Lord, our best Friend, our most gracious Redeemer; let us testify it by a zealous care to become like to him: let a lively image of his most righteous and innocent, most holy and pious, most pure and spotless life be ever present to our fancies; so as to inform our judgments, to excite our affections, to quicken our endeavours, to regulate our purposes, to correct our mistakes, to direct, amend, and sanctify our whole lives. Let us, with incessant diligence of study, meditate upon the best of histories, wherein the tenor of his divine practice is represented to us; revolving frequently in our thoughts all the most considerable passages thereof, entertaining them with devout passions, impressing them on our memories, and striving to express them in our conversations: let us endeavour continually to walk in the steps of our Lord, and *to follow the Lamb whithersoever he goeth*; which that we may be able to do, do thou, O blessed Redeemer, draw us; draw us by the cords of thy love; draw us by the sense of thy goodness; draw us by the incomparable worth and excellency of thy person; draw us by the unspotted purity and beauty of thy example; draw us by the merit of thy precious death, and by the power of thy holy Spirit; *Draw us, good Lord, and we shall run after thee.* Amen.

Coll. after
Easter, 2.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace, that we may always most thankfully receive that his ines-

*timable benefit ; and also daily endeavour our-
selves to follow the blessed steps of his most holy
life, through the same Jesus Christ our Lord.
Amen.*

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SERMON XXXVI.

OF SUBMISSION TO THE DIVINE WILL.

LUKE xxii. 42.

Matt. xxvi.

Nevertheless let not my will, but thine, be done.

39.

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THE great controversy, managed with such earnestness and obstinacy between God and man, is this, whose will shall take place, his or ours. Almighty God, by whose constant protection and great mercy we subsist, doth claim to himself the authority of regulating our practice and disposing our fortunes: but we affect to be our own masters and carvers; not willingly admitting any law, not patiently brooking any condition, which doth not sort with our fancy and pleasure. To make good his right, God bendeth all his forces, and applieth all proper means both of sweetness and severity, (persuading us by arguments, soliciting us by entreaties, alluring us by fair promises, scaring us by fierce menaces, indulging ample benefits to us, inflicting sore corrections on us, working in us and upon us by secret influences of grace, by visible dispensations of providence;) yet so it is, that commonly nothing doth avail, our will opposing itself with invincible resolution and stiffness.

Here indeed the business pincheth; herein as the chief worth, so the main difficulty of religious practice consisteth, in bending *that iron sinew*; in bringing our proud hearts to stoop, and our sturdy humours to buckle, so as to surrender and resign our wills to the just, the wise, the gracious will of our God, prescribing our duty, and assigning our lot unto us. We may accuse our nature, but it is our pleasure; we may pretend weakness, but it is wilfulness, which is the guilty cause of our misdemeanours; for by God's help (which doth always prevent our needs, and is never wanting to those who seriously desire it) we may be as good as we please, if we can please to be good; there is nothing within us that can resist, if our wills do yield themselves up to duty: to conquer our reason is not hard; for what reason of man can withstand the infinite cogency of those motives, which induce to obedience? What can be more easy, than by a thousand arguments, clear as day, to convince any man, that to cross God's will is the greatest absurdity in the world, and that there is no madness comparable thereto? Nor is it difficult, if we resolve upon it, to govern any other part or power of our nature^a; for what cannot we do, if we are willing? What inclination cannot we check, what appetite cannot we restrain, what passion cannot we quell or moderate? What faculty of our soul, or member of our body, is not obsequious to our will? Even half the resolution, with which we pursue vanity and sin, would serve to engage us in the ways of wisdom and virtue.

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Chrys. tom.
vi. Or. 12.
in 1 Cor.
Or. 17.
tom. v. Or.
28, 43.

^a Quodcunque sibi imperavit animus obtinuit. *Sen. de Ira*, ii. 12.

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Wherefore in overcoming our will the stress lieth; this is that impregnable fortress, which everlastingly doth hold out against all the batteries of reason and of grace; which no force of persuasion, no allurement of favour, no discouragement of terror can reduce: this puny, this impotent thing it is, which grappleth with Omnipotency, and often in a manner baffleth it: and no wonder, for that God doth not intend to overpower our will, or to make any violent impression on it, but only to *draw it* (as it is in the prophet) *with the cords of a man*, or by rational inducements to win its consent and compliance: our service is not so considerable to him, that he should extort it from us; nor doth he value our happiness at so low a rate, as to obtrude it on us. His victory indeed were no true victory over us, if he should gain it by main force, or without the concurrence of our will; our works not being our works, if they do not issue from our will; and our will not being our will, if it be not free: to compel it were to destroy it, together with all the worth of our virtue and obedience: wherefore the Almighty doth suffer himself to be withstood, and beareth repulses from us; nor commonly doth he master our will otherwise, than by its own spontaneous conversion and submission to him^b: if ever we be conquered, as we shall share in the benefit, and wear a crown; so we must join in the combat, and partake of the victory, by subduing ourselves: *we must take the yoke upon us*; for God is only served by volunteers; he summoneth us by

^b Ἐπεὶ τοῦτο καὶ αὐτὰ διαβάλλει τὰ ἀγαθὰ εἰ μὴ τοιαύτη αὐτῶν ἐστὶν ἡ φύσις, ὥς καὶ ἐκόντας προσδραμεῖν, καὶ χάριν ἔχειν πολλήν. Chrys. in 1 Cor. Orat. 2.

his word, he attracteth us by his grace, but we must *freely come unto him.* SERM.
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Our will indeed, of all things, is most our own ; the only gift, the most proper sacrifice we have to offer ; which therefore God doth chiefly desire, doth most highly prize, doth most kindly accept from us. Seeing then our duty chiefly moveth on this hinge, the free submission and resignation of our will to the will of God ; it is this practice, which our Lord (who came to guide us in the way to happiness, not only as a teacher by his word and excellent doctrine, but as a leader, by his actions and perfect example) did especially set before us, as in the constant tenor of his life, so particularly in that great exigency which occasioned these words, wherein, renouncing and deprecating his own will, he did express an entire submission to God's will, a hearty complacence therein, and a serious desire that it might take place.

For the fuller understanding of which case, we may consider that our Lord, as partaker of our nature, and *in all things* (bating sin) *like unto us*, had a natural human will, attended with senses, appetites, and affections, apt from objects incident to receive congruous impressions of pleasure and pain ; so that whatever is innocently grateful and pleasant to us, that he relished with delight, and thence did incline to embrace ; whatever is distasteful and afflictive to us, that he resented with grief, and thence was moved to eschew : to this probably he was liable in a degree beyond our ordinary rate ; for that in him nature was most perfect, his complexion very delicate, his temper exquisitely sound and fine ; for so we find, that by how much any man's constitution

SERM. is more sound, by so much he hath a smarter gust of
XXXVI. what is agreeable or offensive to nature : if perhaps
 sometimes infirmity of body, or distemper of soul, (a
 savage ferity, a stupid dulness, a fondness of conceit,
 or stiffness of humour, supported by wild opinions or
 vain hopes,) may keep men from being thus affected
 by sensible objects ; yet in him pure nature did work
 vigorously, with a clear apprehension and lively sense,
 according to the design of our Maker, when into
 our constitution he did implant those passive facul-
 ties, disposing objects to affect them so and so, for
 our need and advantage ; if this be deemed weak-
 ness, it is a weakness connected with our nature,
 which he therewith did take, and *with which*, as the
 apostle saith, *he was encompassed*. Such a will our
 Lord had, and it was requisite that he should have it,
 that he thence might be qualified to discharge the
 principal instances of obedience, for procuring God's
 favour to us, and for setting an exact pattern before
 us ; for God imposing on him duties to perform, and
 dispensing accidents to endure, very cross to that
 natural will, in his compliance and acquiescence
 thereto, his obedience was thoroughly tried ; his virtue
 did shine most brightly ; therefore, as the apostle
 saith, *he was in all points tempted* ; thence, as to
 meritorious capacity and exemplary influence, *he was
 perfected through suffering*.

'Εστὶ καὶ αὐ-
 τὸς περιέχου-
 ραίθεός τιναν.
 Heb. v. 2.

Heb. iv. 15.
 ii. 10, 18.

Heb. x. 7.
 Psal. xl. 7.
 John vi. 38.
 v. 30. iv. 34.

Hence was the whole course of his life and con-
 versation among men so designed, so modelled, as to
 be one continual exercise of thwarting that human
 will, and closing with the divine pleasure : it was pre-
 dicted of him, *Lo, I come to do thy will, O God* ; and
 of himself he affirmed, *I came down from heaven,*
not to do mine own will, but the will of him that

sent me : whereas therefore such a practice is little SERM. XXXVI.
 seen in achieving easy matters, or in admitting pleasant occurrences ; it was ordered for him, that he should encounter the roughest difficulties, and be engaged in circumstances most harsh to natural apprehension and appetite ; so that if we trace the footsteps of his life from the sordid manger to the bloody cross, we can hardly mark any thing to have befallen him apt to satisfy the will of nature. Nature liketh respect, and loatheth contempt ; therefore was he born of mean parentage, and in a most homely condition ; therefore did he live in no garb, did assume no office, did exercise no power, did meddle in no affairs, which procure to men consideration and regard ; therefore an impostor, a blasphemer, a sorcerer, a loose companion, a seditious incendiary, were the titles of honour and the elogies of praise conferred on him ; therefore was he exposed to the lash of every slanderous, every scurrilous, every petulant and ungoverned tongue.

Nature doth affect the good opinion and good-will of men, especially when due in grateful return for great courtesy and beneficence ; nor doth any thing more grate thereon, than abuse of kindness : therefore could he (the world's great Friend and Benefactor) say, *the world hateth me* ; therefore were those, John vii. 7.
 whom he with so much charity and bounty had instructed, had fed, had cured of diseases, (both corporal and spiritual,) so ready to clamour, and commit outrage upon him ; therefore could he thus expostulate, *Many good works have I shewed you from my* John x. 32.
Father ; for which of those works do ye stone me ?
 Therefore did his kindred slight him, therefore did his disciples abandon him, therefore did the grand John xiii. 18.

SERM. traitor issue from his own bosom ; therefore did that
 XXXVI. whole nation, which he chiefly sought and laboured
 to save, conspire to persecute him, with most ran-
 corous spite and cruel misusage.

Nature loveth plentiful accommodations, and ab-
 horreth to be pinched with any want : therefore was
 extreme penury appointed to him ; he had no reve-
 nue, no estate, no certain livelihood, not *so much as*
 Matt. iii. *a house where to lay his head*, or a piece of money to
 20. xvii. 25. discharge the tax for it ; he owed his ordinary sup-
 xxi. 19. port to alms, or voluntary beneficence ; he was to
 Luke viii. 3. seek his food from a *fig tree on the way* ; and some-
 times was beholden for it to the courtesy of publicans ;
 2 Cor. viii. 9. δι' ἡμᾶς ἐπρώχενσε, *he was, saith St. Paul, a beggar*
for us.

Nature delighteth in ease, in quiet, in liberty ;
 therefore did he spend his days in continual labour,
 in restless travel, in endless vagrancy, *going about*
 John iv. 6. *and doing good* ; ever hastening thither, whither the
 Matt iv. 23. needs of men did call, or their benefit invite ; there-
 ix. 35. fore did he *take on him the form of a servant*, and
 Acts x. 38. was among his own followers *as one that ministereth* ;
 Phil. ii. 7. therefore he *pleased not himself*, but suited his de-
 Luke xxii. 27. meanour to the state and circumstances of things,
 Mark vi. 6. complied with the manners and fashions, comported
 with the humours and infirmities of men.

Nature coveteth good success to its designs and
 undertakings, hardly brooking to be disappointed and
 defeated in them : therefore was he put to water dry
 sticks and to wash negroes, that is, to instruct a
 most dull and stupid, to reform a most perverse and
 stubborn generation ; therefore his ardent desires, his
 solicitous cares, his painful endeavours for the good
 of men did obtain so little fruit, had indeed a con-

trary effect, rather aggravating their sins than re-
 moving them, rather hardening than turning their
 hearts, rather plunging them deeper into perdition,
 than rescuing them from it; therefore so much in
 vain did he, in numberless miraculous works, display
 his power and goodness, convincing few, converting
 fewer by them; therefore, although he taught with
 most powerful authority, with most charming grace-
 fulness, with most convincing evidence, yet, *Who*,
 could he say, *hath believed our report?* Though he
 most earnestly did invite and allure men to him, of-
 fering the richest boons that heaven itself could dis-
 pense, yet, *Ye will not*, was he forced to say, *come*
unto me, that ye may be saved: although, with as-
 siduous fervency of affection, he strove to reclaim
 them from courses tending to their ruin, yet how he
 prospered sad experience declareth, and we may
 learn from that doleful complaint, *How often would*
I have gathered thy children together, as a hen doth
gather her brood under her wings, but ye would
not! οὐκ ἐθέλησατε, your will did not concur, your will
 did not submit.

In fine, natural will seeketh pleasure, and shunneth
 pain: but what pleasure did he taste? what inclina-
 tion, what appetite, what sense did he gratify? How
 did he feast, or revel? How, but in tedious fastings, in
 frequent hungers, by passing whole nights in prayer
 and retirement for devotion upon the cold mountains?
 What sports had he, what recreation did he take,
 but feeling incessant gripes of compassion, and wea-
 risome roving in quest of the lost sheep? In what
 conversation could he divert himself, but among
 those, whose doltish incapacity and forward humour
 did wring from his patience those words, *How long*

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Luke iv. 22,

32.

Joh. xii. 38.

Joh. v. 40.

Luke xiii.

34. xix. 42.

Mark i. 13,

35.

Luke v. 16.

John iv. 6,

31.

Luke vi. 12.

Matt. xiv.

23. xviii. 12.

Matt. xvii.

17.

SERM. *shall I be with you? how long shall I suffer you?*

XXXVI. What music did he hear? What but the rattlings of clamorous obloquy, and furious accusations against him? To be desperately maligned, to be insolently mocked; to be styled a king, and treated as a slave; to be spit on, to be buffeted, to be scourged, to be drenched with gall, to be crowned with thorns, to be nailed to a cross; these were the delights which our Lord enjoyed, these the sweet comforts of his life and the notable prosperities of his fortune: such a portion was allotted to him, the which he did accept from God's hand with all patient submission, with perfect contentedness, with exceeding alacrity, never repining at it, never complaining of it, never flinching from it, or fainting under it; but proceeding on in the performance of all his duty and prosecution of his great designs with undaunted courage, with unwearied industry, with undisturbed tranquillity and satisfaction of mind.

Had indeed his condition and fortune been otherwise framed; had he come into the world qualified with a noble extraction; had he lived in a splendid equipage; had he enjoyed a plentiful estate and a fair reputation; had he been favoured and caressed by men; had he found a current of prosperous success; had safety, ease, and pleasure waited on him; where had been the pious resignation of his will, where the precious merit of his obedience, where the glorious lustre of his example? How then had our frailty in him become victorious over all its enemies; how had he triumphed over the solicitations and allurements of the flesh, over the frowns and flatteries of the world, over the malice and fury of hell? How then could he have so demonstrated his

immense charity toward us, or laid so mighty obligations upon us? SERM.
XXXVI.

Such in general was the case, and such the desertment of our Lord: but there was somewhat peculiar, and beyond all this occurring to him, which shew forth the words of our text: God had tempered for him a potion of all the most bitter and loathsome ingredients that could be; a drop whereof no man ever hath, or could endure to sip; for he was not only to undergo whatever load human rage could impose, of ignominious disgrace and grievous pain; but to feel dismal agonies of spirit, and those *unknown sufferings*^b, which God alone could inflict, God only could sustain: *Behold, and see*, he might Lam. i. 12. well say, *if there be any sorrow like unto my sorrow, which is done unto me; wherewith the Lord hath afflicted me in the day of his fierce anger?* He was to labour with pangs of charity, and through his heart to be pierced with deepest commiseration of our wretched case: he was to crouch under the burden of all the sins (the numberless most heinous sins and abominations) ever committed by mankind: he was to pass through the hottest furnace of divine vengeance, and by his blood to quench the wrath of heaven flaming out against iniquity: he was to stand, as it were, before the mouth of hell, belching fire and brimstone on his face: his grief was to supply the defects of our remorse, and his suffering in those few moments to countervail the eternal torments due to us: he was to bear the hiding of God's face, and an eclipse of that favourable aspect, in which all bliss doth reside; a case which he that so perfectly understood, could not but infinitely resent:

^c Δι' ἀγνώστων σου παθημάτων ἐλέησον ἡμᾶς Κύριε. Lit. Gr.

SERM. these things with the clearest apprehension he saw
 XXXVI. coming on him; and no wonder that our nature started at so ghastly a sight, or that human instinct should dictate that petition, *Father, if thou wilt, let this cup pass from me*; words implying his most real participation of our infirmity; words denoting the height of those sad evils which encompassed him, with his lively and lowly resentment of them; words informing us, how we should entertain God's chastisements, and whence we must seek relief of our pressures, (that we should receive them, not with a scornful neglect or sullen insensibility, but with a meek contrition of soul; that we should entirely depend on God's pleasure for support under them, or a releasement from them;) words which, in conjunction with those following, do shew how instantly we should quash and overrule any insurrection of natural desire against the command or providence of God. We must not take that prayer to signify any purpose in our Lord to shift off his passion, or any wavering in resolution about it; for he could not anywise mean to undo that, which he knew done with God before the world's foundation; he would not unsettle that, which was by his own free undertaking and irreversible decree: he that so often with satisfaction did foretell this event, who with so *earnest desire*^d longed for its approach; who with that sharpness of indignation did rebuke his friend offering to divert him from it; who did again repress St. Peter's animosity with that serious expostulation, *The cup which my Father hath given me, shall I not drink it?* who had advisedly laid such trains for its accomplishment, would he decline

John xviii.
 11.

^d Ἐπιθυμία ἐπεθύμησα. Luke xxii. 15.

Could that heart, all burning with zeal for God and charity to men, admit the least thought or motion of averseness from drinking that cup, which is the sovereign medicine administered by divine wisdom for the recovery of God's creation? No; SERM. XXXVI.
did he spake with such intent, legions of angels had Matt. xxvi. 53.
come down to his rescue; that word, which framed the worlds, which stilled the tempests, which ejected evils, would immediately have scattered his enemies, and dashed all their projects against him: therefore those words did not proceed from intention, but as from instinct, and for instruction; importing, that what our human frailty was apt to suggest, that his divine virtue was more ready to do other; neither did he vent the former, but that might express the latter.

He did express it in real effect, immediately with readiness addressing himself to receive that unwholesome potion; he reached out his hand for it, yielding fair opportunity and advantages to his persecutors; he lifted it up to his mouth, innocently provoking their envy and malice; he drank it off with a most steady calmness and sweet composure of mind, with the silence, the simplicity, the meekness of a lamb carried to the slaughter; no fretful thought rising up, no angry word breaking forth, but a clear patience, enlivened with a warm charity, shining in all his behaviour, and through every circumstance of his passion.

Such in his life, such at his death, was the practice of our Lord; in conformity whereto we also readily should undertake whatever God proposeth, we gladly should accept whatever God offereth, we vigorously should perform whatever God enjoineth,

SERM. we patiently should undergo whatever God imposeth
XXXVI. or inflicteth, how cross soever any duty, any dispensation may prove to our carnal sense or humour.

To do thus, the contemplation of this example may strongly engage us; for if our Lord had not his will, can we in reason expect, can we in modesty desire to have ours? Must we be cockered and pleased in every thing, whenas he was treated so coarsely, and crossed in all things? Can we grutch at any kind of service or sufferance? Can we think much (for our trial, our exercise, our correction) to bear a little want, a little disgrace, a little pain, when the Son of God was put to discharge the hardest tasks, to endure the sorest adversities?

But further to enforce these duties, be pleased to cast a glance on two considerations: 1. What the will is to which, 2. Who the willer is to whom we must submit.

1. What is the will of God? Is it any thing unjust, unworthy, or dishonourable, any thing incommodious or hurtful, any thing extremely difficult or intolerably grievous, that God requireth of us to do or bear? No: he willeth nothing from us or to us, which doth not best become us and most behove us; which is not attended with safety, with ease, with the solidest profit, the fairest reputation, and the sweetest pleasure.

Two things he willeth; that we should be good, and that we should be happy; the first in order to the second, for that virtue is the certain way, and a necessary qualification to felicity.

¹ *Thess. iv.* *The will of God, saith St. Paul, is our sanctifi-*
^{3.} *cation: What is that? what, but that the decays of our frame, and the defacements of God's image*

within us, should be repaired; that the faculties of SERM.
our soul should be restored to their original integrity XXXVI.
and vigour; that from most wretched slaveries we
should be translated into a happy freedom, yea, into
a glorious kingdom; that from despicable beggary
and baseness we should be advanced to substantial
wealth and sublime dignity; that we should be
cleansed from the foulest defilements, and decked
with the goodliest ornaments; that we should be
cured of most loathsome diseases, and settled in a
firm health of soul; that we should be delivered
from those brutish lusts, and those devilish passions
which create in us a hell of darkness, of confusion,
of vexation, which dishonour our nature, deform our
soul, ruffle our mind, and rack our conscience; that
we should be endowed with those worthy disposi-
tions and affections, which do constitute in our
hearts a heaven of light, of order, of joy, and peace,
dignify our nature, beautify our soul, clarify and
cheer our mind; that we should eschew those prac-
tices, which never go without a retinue of woful
mischiefs and sorrows, embracing those which always
yield abundant fruits of convenience and comfort;
that, in short, we should become friends of God, fit
to converse with angels, and capable of paradise.

God, saith St. Paul again, willeth all men to be 1 Tim. ii. 4.
saved: he willeth not, saith St. Peter, that any man 2 Pet. iii. 9.
should perish. He saith it himself, yea, he sweareth
it, *that he hath no pleasure in the death of the* Ezek.
wicked, but that the wicked should turn from his xxxiii. 11.
way and live. And what is this will? what, but
that we should obtain all the good whereof we are
capable; that we should be filled with joy, and
crowned with glory; that we should be fixed in an

SERM. immoveable state of happiness, in the perpetual en-
 XXXVI. joyment of God's favour, and in the light of his bliss-
 ful presence; that we should be rid of all the evils
 to which we are liable; that we should be released
 from inextricable chains of guilt, from incurable
 stings of remorse, from being irrecoverably engaged
 to pass a disconsolate eternity in utter darkness and
 extreme woe? Such is God's will; to such purposes
 every command, every dispensation of God (how
 grim, how rough soever it may seem) doth tend.
 And do we refuse to comply with that good will;
 do we set against it a will of our own, affecting
 things unworthy of us, things unprofitable to us,
 things prejudicial to our best interests, things utterly
 baneful to our souls? Do we reject the will that
 would save us, and adhere to a will that would ruin
 us; a foolish and a senseless will, which, slighting
 the immense treasures of heaven, the unfading glo-
 ries of God's kingdom, the ineffable joys of eternity,
 doth catch at specious nothings, doth pursue mis-
 chievous trifles; a shadow of base profit, a smoke of
 vain honour, a flash of sordid pleasure; which pass-
 Eccles. vii. eth away like *the mirth of fools*, or *the crackling*
 6. *of thorns*, leaving only soot, black and bitter, be-
 hind it?

But at least ere we do thus, let us consider whose
 will it is that requireth our compliance.

Ps. cxlviii. It is the will of him, whose will did found the
 5. earth, and rear the heaven; whose will sustaineth
 Apoc. iv. 11. all things in their existence and operation; whose
 will is the great law of the world, which universal
 nature in all its motions doth observe; which reign-
 eth in heaven, the blessed spirits adoring it; which
 swayeth in hell itself, the cursed fiends trembling at

it: and shall we alone (we pitiful worms crawling SERM.
on earth) presume to murmur, or dare to kick XXXVI.
against it?

It is the will of our Maker, who, together with
all our other faculties, did create and confer on us
the very power of willing: and shall we turn the
work of his hands, the gift of his bounty, against
him?

It is the will of our Preserver, who, together with
all that we are or have, continually doth uphold our
very will itself; so that without employing any posi-
tive force, merely by letting us fall out of his hand,
he can send us and it back to nothing: and shall
our will clash with that, on which it so wholly de-
pendeth; without which it cannot subsist one mo-
ment, or move one step forward in action?

It is the will of our sovereign Lord, who, upon
various indisputable accounts, hath a just right to
govern us, and an absolute power to dispose of us:
ought we not therefore to say with old Eli, *It is the* 1 Sam. iii.
18.
Lord, let him do to me as it seemeth good to him?

Is it not extreme iniquity, is it not monstrous arro-
gance for us, in derogation to his will, to pretend
giving law, or picking a station to ourselves? Do
we not manifestly incur high treason against the
King of heaven, by so invading his office, usurping
his authority, snatching his sceptre into our hands,
and setting our wills in his throne?

It is the will of our Judge, from whose mouth our
doom must proceed, awarding life or death, weal or
woe unto us: and what sentence can we expect,
what favour can we pretend to, if we presumptu-
ously shall offend, oppose that will, which is the
supreme rule of justice and sole fountain of mercy?

SERM. It is the will of our Redeemer, who hath bought
 XXXVI. us with an inestimable price, and with infinite pains
 hath rescued us from miserable captivity under most
 barbarous enemies, that obeying his will we might
 command our own, and serving him we might enjoy
 perfect freedom: and shall we, declining his call and
 conduct out of that unhappy state, bereave him of
 his purchase, frustrate his undertakings, and forfeit
 to ourselves the benefit of so great redemption?

It is the will of our best Friend; who loveth us
 much better than we do love ourselves; who is con-
 cerned for our welfare, as his own dearest interest,
 and greatly delighteth therein; who, by innumerable
 experiments, hath demonstrated an excess of kind-
 ness to us; who in all his dealings with us purely
 doth aim at our good, never charging any duty on
 us, or dispensing any event to us, so much with in-
 tent to exercise his power over us, as to express
 Lam. iii. 33. his goodness towards us; who never *doth afflict or*
grieve us more against our will, than against his
 own desire; never indeed but when goodness itself
 calleth for it, and even mercy doth urge thereto; to
 whom we are much obliged, that he vouchsafeth to
 govern and guide us, our service being altogether
 unprofitable to him, his governance exceedingly be-
 neficial to us: and doth not such a will deserve re-
 gard; may it not demand compliance from us? To
 neglect or infringe it, what is it? is it not palpable
 folly, is it not foul disingenuity, is it not detestable
 ingratitude?

So doth every relation of God recommend his will
 to us; and each of his attributes doth no less: for

It is the will of him who is most holy, or whose
 will is essential rectitude: how then can we thwart

it, without being stained with the guilt, and wounded with a sense of great irregularity and iniquity? SERM.
XXXVI.

It is the will of him, who is perfectly just; who therefore cannot but assert his own righteous will, and avenge the violation thereof: is it then advisable to drive him to that point by wilful provocation; or to run upon the edge of necessary severity?

It is the will of him, who is infinitely wise; who therefore doth infallibly know what is best for us, what doth most befit our capacities and circumstances; what in the final result will conduce to our greatest advantage and comfort: shall we then prefer the dreams of our vain mind before the oracles of his wisdom? shall we, forsaking the direction of his unerring will, follow the impulse of our giddy humour?

It is the will of him, who is immensely good and benign; whose will therefore can be no other than good-will to us; who can mean nothing thereby but to derive bounty and mercy on us: can we then fail of doing well, if we put ourselves entirely into his hands? are we not our own greatest enemies, in withstanding his gracious intentions?

It is, finally, the will of him, who is uncontrollably powerful; whose will therefore must prevail one way or other; either with our will or against it, either so as to bow and satisfy us, or so as to break and plague us: for, *My counsel*, saith he, *shall stand, and I will do all my pleasure.* As to his dispensations, we may fret, we may wail, we may bark at them; but we cannot alter or avoid them: sooner may we by our moans check the tides, or by our cries stop the sun in his career, than divert the current of affairs, or change the state of things established by

SERM. God's high decree : what he layeth on, no hand can
 XXXVI. remove ; what he hath destined, no power can reverse : our anger therefore will be ineffectual, our impatience will have no other fruit, than to aggravate our guilt and augment our grief.

Dan. v. 23. As to his commands, we may *lift up ourselves against them*, we may fight stoutly, we may in a sort prove conquerors ; but it will be a miserable victory, the trophies whereof shall be erected in hell, and stand upon the ruins of our happiness ; for, while we insult over abused grace, we must fall under incensed justice : if God cannot fairly procure his will of us in way of due obedience, he will surely execute his will upon us in way of righteous vengeance ; if we do not surrender our wills to the overtures of his goodness, we must submit our backs to the strokes of his anger : he must reign over us, if not as over loyal subjects to our comfort, yet as over stubborn rebels to our confusion ; for this in that case will be our doom, and the last words God will design to spend upon us, *Those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.*

Luke xix.
27.

Heb. xiii.
20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ : to whom be glory for ever and ever. Amen.

S E R M O N XXXVII.

OF CONTENTMENT.

PHIL. iv. 11.

I have learned in whatever state I am, therewith to be content.

Ἐγὼ γὰρ
ἔμαθον ἐν οἷς
εἰμι, αὐτάρ-
κης εἶναι.

IN these words, by the example of an eminent SERM. XXXVII.
saint, is recommended to us the practice of an ex-
cellent duty, or virtue; a practice in itself most
worthy, very grateful to God, and immediately of
great benefit to ourselves; being indeed necessary
towards the comfortable enjoyment of our lives: it
is contentedness; the virtue, which, of all other,
doth most render this world acceptable, and consti-
tuteth a kind of temporal heaven; which he that
hath, is thereby *ipso facto* in good measure happy,
whatever other things he may seem to want; which
he that wanteth, doth, however otherwise he be fur-
nished, become miserable, and carrieth a kind of hell
within him: it cannot therefore but well deserve
our best study about it, and care to get it; in imita-
tion of St. Paul, who *had learned in whatever state
he was, therein to be content.*

τὸ δ' αὐτάρ-
κης τίθισιν,
ὁ μονούμενος
αἰρετὸν ποιῶ
τὸν βίον, καὶ
μηδενὸς ἰδιῶ.
Arist. Eth.
i. 7.

In discoursing upon which words, I shall consider
two particulars: first, the virtue itself, (contented-
ness in every state,) the nature of which I shall en-
deavour to explain; then the way of attaining or

SERM. producing it, implied by St. Paul in the words, *I*
 XXXVII. *have learned.*

Τὸ εὐδαιμονοῦν ἀπέχου
 δεῦ πάντα ἀ-
 θίλει, πρὶ-
 πληρωμένῳ
 τινὶ ἰσχύει
 οὐ δίψας δεῦ
 προσῆναι,
 οὐδὲ λιμῶν.

Arr. iii. 24.

2 Cor. iii. 5.

I. For explication of the virtue: the word here expressing it is *αὐτάρκεια*, which signifieth self-sufficiency, or having enough of oneself; the which is not to be understood absolutely, as if he took himself to be independent in nature, able to subsist of himself, not wanting any support or comfort without himself, (for this is the property and privilege of the great *El-shaddai*, who alone subsisteth of himself, needing toward his being and felicity nothing without himself; this is repugnant to the nature of man, who is a creature essentially dependent for his being and subsistence, indigent of many things for his satisfaction and welfare,) but relatively considering his present state, the circumstances wherein he was, and the capacities he had; which by God's disposal and providence were such, that he could not want more than he had in his possession or reach. He meant not to exclude God, and his providence; but rather supposed that as the ground and cause of his self-sufficiency; according as elsewhere he expresseth it: *Not as if we were sufficient of ourselves, but our sufficiency is of God*: nor did he intend to exclude the need of other creatures otherwise than as considered without his possession, or beyond his power; but he meaneth only, that he did not desire or lack more than what God had supplied him with; had put into his hand, or had set within his reach; that his will did suit to his state, his desire did not exceed his power.

This is the meaning of the word which the apostle useth: but for the more full and clear understanding the virtue itself, we shall first consider

the object, about which it is conversant ; then the several acts, which it requireth, or wherein the exercise thereof consisteth. SERM.
XXXVII.

1. The object of contentedness is the present state of things, whatever it be, (whether prosperous or adverse, of eminency or meanness, of abundance or scantness,) wherein by divine Providence we are set: *τὰ ἐν οἷς ἐσμεν, the things in which we are* ; that is, our present condition, with all its circumstances: so it may be generally supposed, considering that it is ordinary, and almost natural for men (who have not learned as St. Paul had done, or are not instructed and exercised in the practice of this duty) to be dissatisfied and disquieted in every state ; to be always in want of something ; to find defects in every fortune ; to fancy they may be in better case, and to desire it earnestly : if we estimate things wisely, rich men are more liable to discontent than poor men. It is observable, that prosperity is a peevish thing, and men of highest fortune are apt most easily to resent the smallest things : a little neglect, a slight word, an displeasing look doth affect them more than reproaches, blows, wrongs do those of a mean condition.

Prosperity is a nice and squeamish thing, and it is hard to find any thing able to please men of a full and prosperous state, which being incapable of bettering in substantial things, they can hardly find matter of solid delight. Whereas a poor estate is easily comforted by the accession of many things which it wanteth : a good meal, a small gift, a little gain, or good success of his labour doth greatly please a poor man with a very solid pleasure : but a rich man hath nothing to please him, but a new toy, a

SERM. puff of applause, success at a horse-race, at bowls, at
 XXXVII. hunting; in some petty sport and pastime, which
 can yield but a very thin and transitory satisfaction
 to any man not quite brutified and void of sense:
 whence contentedness hath place, and is needful in
 every condition, be it in appearance never so pros-
 perous, so plentiful, so pleasant. *In the fulness of*
 Job xx. 22. *his sufficiency he shall be in straits.*
 Chrys. tom.
 vii. p. 68.

The formal object thereof may indeed seem to be
 a condition distasteful to our sense, or cross to our
 fancy; an adverse or strait condition; a condition
 of poverty, of disgrace, of any great inconvenience
 or distress incident to us in this world; but since
 the most men are absolutely in such a condition,
 exposed to so many wants and troubles; since many
 more are needy comparatively, wanting the conve-
 niences that others enjoy, and which themselves
 affect; since there are few, who in right estimation
 are not indigent and poor, that is, who do not desire
 and fancy themselves to want many things which
 they have not, (for wealth consisteth not so much in
 the possession of goods, as in apprehension of free-
 dom from want, and in satisfaction of desires,) since
 care, trouble, disappointment, satiety, and discontent
 following them, do not only haunt cottages, and
 stick to the lowest sort of people, but do even fre-
 quent palaces, and pursue men of highest rank;
 therefore any state may be the object of contented-
 ness; and the duty is of a very general concernment;
 princes themselves need to learn it; the lessons
 teaching it, and the arguments persuading it, may
 as well suit the rich and noble, as the poor and the
 peasant; so our apostle himself doth intimate in the
 Phil. iv. 12. words immediately following our text: *I know both*

how to be abased, and I know how to abound; every where, and in all things I am instructed both to be full, and to be hungry; both to abound, and to suffer need: he had the art, not only to manage well both conditions, but to be satisfied in either. SERM. XXXVII.

But seeing real adversity, poverty, and disgrace have naturally the strongest influence in disturbing and disordering our minds; that contentedness is plainly most needful in such cases, as the proper support, or medicine of our mind in them; that other states do need it only as they, by fancy or infirmity, do symbolize or conspire with these; therefore unto persons in these states we shall more explicitly apply our directions and persuasions, as to the proper and primary subjects of contentedness; the which by analogy, or parity of reason, may be extended to all others, who, by imaginary wants and distresses, do create displeasure to themselves. So much for the object, or the subject, of the virtue.

2. The acts, wherein the practice thereof consisteth, (which are necessary ingredients, or constant symptoms of it,) belong either to the mind and understanding, or to the will and appetite, or to external demeanour and practice; being, 1. right opinions and judgments of mind; 2. fit dispositions and affections of heart; 3. outward good actions and behaviours, in regard to our condition and the events befalling us; the former being as the root and stock, the latter as the fruits and the flowers of the duty: unto which may be reduced the correspondent negations, or absence of bad judgments, affections, and deportments in respect to the same objects.

SERM.
XXXVII.

(1.) As to our opinions and judgments of things, contentedness requireth, that,

Soph. Aj.
Lor.

Lam. iii. 38.

Amos iii. 6.

1 Kings xii.

15, 24.

1. We should believe our condition, whatever it be, to be determined by God; and that all events befalling us do proceed from him; at least that he permit-
teth and ordereth them, according to his judgment
and pleasure; *Ἐν τῷ Θεῷ πᾶς καὶ γελᾷ κῶδύρεται*, all, as
the prophet singeth, *both good and evil, proceedeth
out of the mouth of the Most High*; that *affliction*,
as Job said, *cometh not forth of the dust, neither
doth trouble spring out of the ground*; as a thing
arising spontaneously, or sowed by the hand of some
creature; but rather descendeth from him, who saith,
*I form the light, and create darkness; I make peace,
and create evil; I the Lord do all these things.*

Isa. xlv. 7.

Atque
Deos, atque
astra vocat
crudelia
mater.

We are apt, when any thing falleth out unpleasant
to us, to exclaim against fortune, and to accuse our
stars; or to inveigh against the second causes which
immediately offend us, ascribing all to their influence;
which proceeding doth argue in us a heathenish ig-
norance and infidelity, or at least much inconsiderate-
ness, and impotency of mind; that our judgment is
blinded and clouded, or perverted and seduced by ill
passions; for that in truth there is not in the world
any occurrence merely fortuitous or fatal, (all being
guided and wielded by the powerful hand of the all-
wise and almighty God,) there is no creature which
in its agency doth not depend upon God, as the in-
strument of his will, or subordinate thereto; where-
fore upon every event we should, raising our minds
above all other causes, discern and acknowledge God's
hand; as David did, when Shimei cursed him; *Let
him, said the good king, curse, because the Lord
hath said unto him, Curse David*; as Job did, when

2 Sam. xvi.
10.

he was rifled of his goods, *The Lord*, said he, *gave*, SERM. XXXVII.
and the Lord hath taken away; as our Saviour did, Job i. 21.
 when, in regard to the sore hardships he was design-
 ed to undergo, he said, *The cup which my Father* John xviii.
hath given me, shall I not drink? 11.

2. Hence we should always judge every thing which happeneth to be thoroughly good and fit, worthy (all things considered) to be appointed, or permitted by that Governor of things; not entertaining any harsh thoughts of God, as if he were not enough wise, just, or benign in ordering us to be afflicted or crossed; but taking all occurrences to be well consistent with all God's holy perfections and attributes^a.

We are apt to conceit that the world is ill ordered, when we do not thrive and prosper therein; that every thing is irregular which squareth not to the models of our fancy; that things had gone much better if our designs had found success: but these are vain and perverse conceits; for that certainly is most good which seemeth good to God^b; his will is a perfect standard of right and convenience, his eye never aimeth wrong, his hand never faileth to hit the mark of what is best; *All his paths are mercy and truth; he is righteous in all his ways, and holy in all his works*; so did king Hezekiah rightly judge, when, upon denunciation of a sad doom to his country and posterity, he replied to the prophet; *Good* 2 Kings xx. 19.

^a Παραχωρήσωμεν τοίνυν παρακάλῳ τῷ σοφῷ τοῦ παντός κυβερνήτῃ, καὶ στέρξωμεν τὰ οἰκονομούμενα, ὅποῖα ποτ' αἶν ἢ καὶ θυμέρη, καὶ λυπηρά, &c. Theod. Ep. 136.

^b Placeat homini quicquid Deo placuit. Sen. Ep. 75.

Στέργειν γὰρ χρὴ τὰ παρὰ τῆς ἀρρήτου σοφίας πρυτανεύόμενα, καὶ ταῦτα πάντως νομίζειν συμφέροντα. Theod. Ep. 15.

Οἶδε γὰρ ὡς σοφὸς τὸ συμφέρον, καὶ ὡς ἀγαθὸς τοῦτο ἡμῖν πραγματεύεται. Id. Ep. 18.

SERM. *is the word of the Lord, which thou hast spoken;*
 XXXVII. *so even the pagan sage discerned, when he thus re-*
buked a malecontent; You slave, do you forsooth
desire any thing, but what is best? and is not that
only best, which seemeth best to God^c?

3. We should even be satisfied in our mind, that, according to God's purpose, all events do tend and conduce to our particular welfare; being not only good to us as members of the world, and in order to more general ends, but serving towards our private benefit and advantage. We may be ready perhaps to confess, that whatever happeneth may be indeed just and fit in some distant and occult respects; but hardly can we be induced to allow, that what we feel offensive to our sense and fancy is really good for us, or was meant for our benefit; we cannot easily discern any thing of love or favour in such matters:

Job v. 17. those sort of aphorisms, in holy scripture, *Happy is*
 James i. 12. *the man whom God correcteth; As many as I love,*
 Rev. iii. 19. *I rebuke and chasten;* sound strangely, and are
 Prov. iii. 12. huge paradoxes to us; such is our blindness of mind, and dulness of apprehension: but God knoweth with so exact a skilfulness to manage things, that every particular occurrence shall be advantageous to the person whom it toucheth; and accordingly to each one he dispenseth that which is most suitable to him; whence, as frequently it is necessary for our good that we should be crossed, (for that indeed otherwise we should often much harm, sometimes we should quite undo ourselves,) so it always, when God so ordereth it, is to be deemed most profitable and wholesome for us: we are therefore in reason obliged to

^c Ἀνδράποδον, ἄλλο γὰρ θέλεις, ἢ τὸ ἄμεινον; ἀλλὸ οὖν τι ἄμεινον, ἢ τὸ θεῷ δοκοῦν; Arr. xi. 7.

take the saddest accidents and sharpest afflictions, SERM. XXXVII. coming upon us by Providence, to be no other than fatherly corrections, or friendly rebukes, designed to render us good and happy; as arguments therefore and instances of especial good-will toward us; conceiving under every dispensation that we do, as it were, hear God speaking to us, as he did to those in the prophet; *I know the thoughts, that I think to-ward you, thoughts of peace, and not of evil, to give you an expected end.* Jer. xxix. 11.

4. Hence we are to believe, that our present condition (whatever it be to carnal or worldly sense) is in right judgment, all things considered, the best; most proper, most desirable for us; better than we, if it were at our discretion and choice, should put ourselves into: for that God (*the Saviour of all men, who desireth that no man should perish; who is good to all, and whose tender mercies are over all his works*; who exceedingly tendereth the welfare of his children and subjects) doth ever (here in this life, the time of merit and trial) with a most wise good-will design our best good; and by the most proper methods (such as do best suit our circumstances and capacities) doth aim to draw us unto happiness; and accordingly doth assign a station for us most befitting in order to that great end: we therefore should think ourselves well placed, because we are where God doth set us; that we have enough, because we have what God allotteth us. 1 Tim. ii. 4. Ezek. xxxiii. 11. 2 Pet. iii. 9. Ps. cxlv. 9.

There are other more particular judgments, which contentedness involveth, or which are required toward it; such as these: that nothing originally is due to us, but all cometh purely from divine favour and bounty; that all adversities are justly and de-

SERM. XXXVII. servedly inflicted on us, as the due wages, or natural fruits of our sins; that our happiness dependeth not on any present enjoyments or possessions, but may well subsist without them; that a competency (or so much as sufficeth to maintain our life without intolerable pain) ought to satisfy our desires: but these and the like judgments will come opportunely to be considered as motives to the practice of the duty.

(2.) From such acts of our mind, or intellectual part, concerning things incident to us, should proceed the following dispositions of will and affection.

1. We should entertain all occurrences, how grievous soever to us, with entire submission, and resignation of our will to the will of God; wholly acquiescing in his good pleasure; saying in our hearts after our Lord, *Let not my will, but thine be done*; with good Eli, *It is the Lord, let him do what seemeth him good*; with David, *Behold here I am, let him do to me as seemeth good to him*; even with Socrates, *If so it pleaseth God, so let it be*^c; with Epictetus, *I always chiefly will that which cometh to pass; for I account that better which God willeth, than what I will myself; I will adhere as a minister and follower to him, I pursue, I affect, I simply will with him*^d: looking upon them as sent from God, we should heartily bid them welcome, we should kindly embrace them, we should use them with all fair respect: ἀσπάζεσθαι τὰ συμβαίνοντα, (to hug, or kindly to embrace things incident,) φιλεῖν τὰ ἀπονεμόμενα, (to love things dispensed by Providence,)

Luke xxii.
42.
1 Sam. iii.
18.
2 Sam. xv.
26.

M. Anton.
3. 4. 2. 17.
10. 11. 12.
1.

^c Εἰ ταύτῃ θεοῖς φίλον, ταύτῃ γενέσθω.

^d Ἀεὶ μᾶλλον θέλω τὸ γινόμενον· κρεῖττον γὰρ ἡγοῦμαι, ὃ ὁ Θεὸς θέλει, ἢ ἐγὼ προσκείσομαι διάκονος καὶ ἀκόλουθος ἐκείνου, συνορμῶ, ὀρέγομαι, ἀπλῶς συνθέλω. Arr. iii. 7.

re precepts, which even as dictated by natural reason SERM.
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philosophers do much inculcate.

This excludeth all rebellious insurrection, and swellings of mind against Providence, such as argue that we dislike God's government; that, were we able, we should struggle with God's will; that we gladly would shake off his yoke; all such ill resentment and repining at our lot, which maketh God's hand grievous, and his yoke uneasy to us; such affections as the Wise Man toucheth, when he saith, *The foolishness of man perverteth his way, and his heart fretteth against the Lord.* Prov. xix. 3.

2. We should bear all things with steady calmness and composedness of mind, suppressing or quelling those tumults, those storms, those excesses of passion, which the sense of things disgusting is apt to excite; such as are immoderate grief, fierce anger, irksome despair, and the like. No adversity should so ruffle our minds, as to defeat or pervert the use of our reason, so as to hinder us from perceiving or performing what becometh us, so as to engage us into any irregular or unseemly behaviour. Let no man be moved by these afflictions; μηδὲν σαίνεσθαι (i. e. θαραλῆσθαι. Chrys.) 1 Thess. iii. 3.

3. We should indeed bear the worst events with an εὐθυμία, that is, with a sweet and cheerful disposition of mind, so as not to be put out of humour; not to be dejected or quite discouraged by them^e, not to fall into that *heaviness*, which, as the Wise Man saith, *maketh the heart of man to stoop*; but ^{22.} rather finding delight and complacency in them, as considering whence they come, whither they aim and tend: such was the disposition and demeanour of the apostles and primitive good Christians in the midst of their most grievous adversities and suffer-

^e Ἡ κατὰ κόσμον λύπη θάνατον κατεργάζεται. 2 Cor. vii. 10.

SERM. ings^f; *they rejoiced, &c. they did take joyfully the*
 XXXVII. *spoiling of their goods, they did account it all joy*

Acts v. 41.

Heb. x. 34.

James i. 2.

2 Cor. vi. 10.

when they fell into divers tribulations : they were,

ὥς λυπούμενοι, ἀεὶ δὲ χαίροντες, as grieved, but always

rejoicing ; their state was grievous, but their heart

was constantly cheerful. Such a constant frame of

mind we should maintain, so continually prepared

we should be against all contingencies, that nothing

should happen amiss to us, so as deeply to affect us,

or to unsettle us in our humour ; that every thing

from God's hand should be acceptable ; that no sad-

ness may seize on us, at least that we do not indulge

or cherish it ; that in nowise we suffer any regret to

quench that spiritual comfort and joy in God, which

Psalm. xxxiii.

i. xcvi. 12.

Phil. iv. 4.

iii. 1.

2 Cor. xiii.

11.

1 Pet. iv.

13.

becometh the upright, as the Psalmist saith, and

which we are so often enjoined perpetually to main-

tain, as in all cases, so particularly under afflictions

and trials. We cannot indeed hardly be content,

if we are not cheerful ; for it is hard to be altogether

on the suffering and bearing hand, without any plea-

sure : the mind can hardly stand in a poise, so as

neither to sorrow or joy ; we cannot digest adversity,

if we do not relish it ; we shall not submit to it as

his will, if we do not take it for an argument of his

2 Cor. xii.

10.

love : εὐδοκῶ, I, saith St. Paul, have a liking or plea-

sure in infirmities, in reproaches, in necessities, in

persecutions, in distresses for Christ's sake ; for

when I am weak, then I am strong.

4. We should with faith and hope rely and wait

on God for the removal or easement of our afflic-

tions ; or, however, we should confide in him for

^f Εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ. 2 Cor. xii. 10.

^g Εἰς πᾶσαν ἵπομονήν, καὶ μακροθυμίαν μετὰ χαρᾶς. Col. i. 11.

grace, and strength to support them well: as our SERM. XXXVII.
 Saviour did, when he prayed, *Father, if thou be*
willing, remove this cup; as they did in the pro-Luke xxii. 42.
 phet, who said, *In the way of thy judgments, O*Isa. xxvi. 8. xxxiii. 2.
Lord, we have waited on thee; according to that
 rule in the Lamentations, *It is good that a man*Lam. iii. 26.
should both hope, and wait quietly for the salva-
tion of the Lord; and those precepts in the Psalms,
Rest in the Lord, and wait patiently for him; wait Psalm.
*upon the Lord, be of good courage, and he shall*xxxvii. 7. xxvii. 14. xl. 1. xxxiii. 20. lxii. 1. xxv. 3. lxix. 6. xvi. 8.
strengthen thine heart.

We should in any case be ready with the holy
 Psalmist thus to interrogate and sustain ourselves:
*Why art thou cast down, O my soul, why art thou*Psalm. xlii. 5.
so disquieted within me? Hope thou in God; for I
shall yet praise him, for the help of his countenance.

Remembering and considering, (that as we are
 expressly taught in scripture, and as all our reli-2 Pet. ii. 3. 1 Pet. v. 7. Matt. vi. 25.
 gion doth clearly suppose) *God knoweth to rescue*
the godly out of tribulation; (he knoweth the proper
 season, when it is fit to do it;) that *he is faithful*,1 Cor. x. 13.
and will not suffer us to be tempted above what we
are able; but will with the temptation also make a
way to escape, that we may be able to bear it; re-
 flecting, I say, on these certain points of Christian
 truth, we should never *sorrow as those who are*1 Thess. iv. 13.
without hope; we should never despair of a good
 riddance from our adversity, when it shall be season-
 able or beneficial for us; we should always be assured
 of a comfortable support under it, which is usually
 better than deliverance from it; our minds should
 never sink into despondency or disconsolateness:
 that this is practicable in the worst case, we have
 conspicuous instances to assure us; it hath been the

SERM. practice of most illustrious and excellent persons,
 XXXVII. particularly of the holy apostles ; never was any condition, in outward respects and appearance, more forlorn and dismal than was theirs ; yet it nowise bereaved them of hope or courage : *We, they could say, are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed.*

5. We should indeed not so much as faint or languish in our minds upon any such occasion ; no adversity should impair the forces of our reason or our spirit ; should enervate our courage, or slacken our industry ; should render us sick, or weak in heart ; for, *If, saith the Wise Man, thou faint in the day of adversity, thy strength is small,* (it is the sign of an infirm mind,) and, *μὴ ἐκκακεῖν, not to falter or decay, μὴ ἐκλύεσθαι, not to be dissolved, or disjointed, in our souls,* (as the body is in scorbutic distempers,) are rules prescribed to us in such cases : we do then indeed need a firm and robust constitution of soul ; we should then bear up most resolutely and stoutly : the encouragement of Moses to the people, entering upon battle, may well be accommodated to us, in regard to our conflict with adversities ; *Let not your hearts faint, fear not and do not tremble, neither be ye terrified because of them.*

6. We should not be weary of our condition, or have irksome longings for alteration ; but, with a quiet indifferency and willingness of mind, lie under it during God's pleasure ; according to the Wise Man's advice ; *My son, despise not the chastening of the Lord, neither be weary of his correction ;* and that of the apostle, enforced by our Lord's example ; *Consider him that endured such contra-*

diction of sinners against himself, lest ye be wearied and faint in your minds. We should not think SERM.
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 God slow, or his time long and tedious, as if he were forgetful of us, or backward to succour us; as the Psalmist was inclined to do, when in the day of trouble he brake forth into these conceits and expressions: *Will the Lord cast off for ever, and will he be favourable no more? Is his mercy clean gone for ever, doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* Ps. lxxvii.
7, 10. Thus he in a sad mood was apt to think and speak; but, recollecting himself, he perceived it was his error, and confessed it was his fault thus to imagine; *I said, it was mine infirmity*; and it will be ours likewise, if we entertain such conceptions and resentments: we should with the same mind endure our present state, as we do pass through a hard winter, or a time of foul weather, taking it for seasonable and fit, because the wise Author of nature hath so appointed and ordered it.

7. We should by adverse accidents be rendered lowly in our own eyes, and sober in our conceits of ourselves; meek and gentle, tender and pliable in our temper and frame of spirit; sensible of our unworthiness and meanness, of our natural frailty, penury, and misery, of our actual offences and miscarriages; deeply affected in regard to the awful majesty and power, to the perfect holiness and strict justice of God; they should quell our haughty stomach, they should supple our stiff wilfulness, they should soften our hard hearts, they should mitigate our peevish humours: to effect these things is usually the design of such accidents, and it is

SERM. ever the best fruit of them : this is that which St. XXXVII. Peter adviseth to, when he saith, *Be humbled*
 1 Pet. v. 6. *under the mighty hand of God* ; which God approveth, and encourageth with a gracious promise,
 Isa. lxvi. 2. when he saith, *To this man will I look, even to him, that is of a poor and contrite spirit, and trembleth at my word* : this disposition is an inseparable adherent to contentedness ; he that hath not his spirit thus broken, or mollified, will hardly be content in any state ; he that is haughty in conceit, and sturdy in humour, will every where find that which will cross and disturb him.

8. It is required that we should, notwithstanding any meanness, any hardness of our condition, be meekly and kindly affected toward others, being satisfied and pleased with their more prosperous state^s. We should not be angry with the world, because we do not thrive or flourish in it ; we should not be sullen or peevish toward any man, because his fortune is better than ours ; we should not repine or grudge at the good success of any of our brethren,
 Rom. xii. 15. *because we want the like ourselves ; we should rather rejoice with those that rejoice* ; innocently filching some pleasure from them, or borrowing some satisfaction from their enjoyments. It is *human* thus to do, because of the natural cognation and friendship of men ; it is more especially *Christian*, because of our spiritual consanguinity ; by virtue whereof we are so knit together, and made *members*
 Rom. xii. 15.
 1 Cor. xii. 26. *each to other*, that *if*, as St. Paul telleth us, *one*

^s Ita plerumque contingit, ut dum aliquos fratres nostros in quantulacunque requie constitutos in mediis nostris anxietatibus cogitamus, non parva ex parte recreemur, tanquam et nos ideo ipsi quietius, tranquilliusque vivamus. *Aug. Ep. 144.*

member suffer, all the members suffer with it ; and one member be honoured, all the members should SERM. XXXVII.

rejoice with it : we can hardly be content without us appropriating the goods, and sharing in the delights of others ; he can never be content, who looks *with an evil eye* upon other men's prosperity ; he cannot do well himself who loveth not to see his neighbour do well ; numberless occasions will happen to discompose and vex him.

Adversity impatiently borne is apt to sour our spirits, and render us froward toward men ; especially when it proceedeth from the unkindness, ingratitude, or treachery of friends, or of persons obliged to us for our good-will, or for benefits done to them : let nothing should render us unkindly disposed toward the world, nothing should extinguish charity toward any man ; so plain reason teacheth us, great examples enforce : Moses did not lose his affection towards his countrymen, because he was by reason of them threatened away into banishment and slavery ; the apostles became not disaffected to the world, because it misused and persecuted them ; our Lord did continue most earnestly to desire, and laboriously to endeavour the good of those who most spitefully used him : like theirs, in all cases, should our disposition be ; we should ever observe the Psalmist's advice ; *Cease from anger, forsake wrath, fret not thyself in anywise to do evil.* Ps. xxxvii. 8.

9. Again ; Contentedness doth imply a freedom from all solicitude and anxiety of mind, in reference to the provision for our needs, and conveniences of life ; according to those rules and precepts of *casting our burden and care upon the Lord, of being careful for nothing, but commending our affairs to God's* 1 Pet. v. 7.
Ps. xxxvii.
5. lv. 23.
Phil. iv. 6.

SERM. *ordering*; according to that most comfortable pre-
 XXXVII. cept of our Lord, *Take no care, saying, What shall*
 Matt. vi. 31. *we eat? or, What shall we drink? or, How shall*
we be clothed? for your heavenly Father knoweth
that ye want all these things. If we do not thus,
 it is hardly possible that we should be content; if we
 do not depend upon Providence, we cannot scape
 being often distracted with care, and perplexed with
 fear; we cannot cheerfully hope for any thing we
 need, nor be quietly secure of any thing we possess.

10. It requireth also that we should curb our de-
 sires, and confine them in the narrowest bounds we
 can; so as not to affect more in quantity, or better
 in quality, than our nature and state do require^b: if
 we must have superfluities, if we can only relish
 dainties, we shall never be pleased; for as nature
 hath limits, and is content with little; as there is no
 state in this world, the exigencies whereof may not
 be answered with a competence; so curiosity is an
 Prov. xxii. infinite and insatiable thing: *He that loveth plea-*
 17. *sure shall be a poor man; he that loveth wine and*
oil shall not be rich; that is, he which is curious
 and nice in his desires will never have enoughⁱ: the
 rule, which, according to St. Paul, should regulate
 1 Tim. vi. 8. our desires, is this; *Having food and raiment, let*
us with them be satisfied: if this will satisfy us, we
 may easily obtain satisfaction^k: a moderate industry,
 with God's blessing, will procure so much; God hath

^b Ἡδίστα πολυτελείας ἀπολαύουσιν οἱ ἥκιστα ταύτης δεόμενοι. Epic. ad Menæc.

Ventre nihil novi frugalius. Juv. Sat. v. 6.

ⁱ Αἱ κατὰ φύσιν ὀρέξεις αὐταρκείᾳ περιορίζεται. Cl. Alex. Pæd. ii.

^k Si ad naturam vives nunquam eris pauper; si ad opinionem, nunquam dives. Epic. Sen. Ep. 16.

promised to bestow it ; if this will not suffice, there is SERM. XXXVII.
 no sure way of getting or keeping more: as God is no-
 wise obliged to provide us superfluities, or concerned
 to relieve our extravagant longings ; so we may fear
 that Providence will be ready to cross us in our cares
 and endeavours tending to those purposes ; so that we
 shall be disappointed in the procurement, or disturb-
 ed in the fruition of such needless things. However,
 he that is most scant in his desires, is likely to be
 most content in his mind: *He*, as Socrates said, *is*
nearest the gods (who need nothing) *that needeth*
fewest things. Οὐλαχίστων
 δέμναι, ἔγ-
 γιστα θιῶν.
 Socr. in Xe-
 noph. A-
 pomn. iii.

In fine, contentedness doth import, that, whatever
 our condition is, our minds and affections should be
 modelled and squared just according to it ; so that
 our inclinations be compliant, our desires be congru-
 ous thereto ; so that easily we can comport with the
 inconveniences, can relish the comforts, can improve
 the advantages sticking thereto ; otherwise, like an
 ill-made garment, it will sit unhandsome upon us,
 and be troublesome to us. It is not usually our con-
 dition itself, but the unsuitableness thereof to our
 disposition and desires, (which soureth all its sweets,
 and rendereth its advantages fruitless,) that createth
 discontent ; for, although it be very mean, others
 bear the same cheerfully ; many would be glad there-
 of : if therefore we will be content, we must bend
 our inclinations, and adapt our desires to a corre-
 spondence with our state.

If we are rich, we should get a large and bounti-
 ful heart, otherwise our wealth will hang loose about
 us ; the care and trouble in keeping it, the suspicion
 and fear of losing it, the desire of amplifying it, the
 unwillingness to spend or use it, will bereave us of

SERM. all true satisfaction therein, and render it no less
 XXXVII. unsavoury to us, than unprofitable to others.

If we are poor, we should have a frugal, provident, industrious mind, sparing in desires, free from curiosity, willing to take pains, able to digest hardships; otherwise the straitness of our condition will pinch and gall us.

Are we high in dignity or reputation? we then need a mind well ballasted with sober thoughts, otherwise the wind of vanity will drive us into absurd behaviours, thence will dash us upon disappointments, and consequently will plunge us into vexation and discontent.

Are we mean and low? we need a meek and lowly, a calm and steady spirit; not affecting little respects, or resenting the want of them; apt to pass over or to bear quietly petty affronts and neglects; not apt to be moved by words signifying contempt or disdain; else (being fretted with such things, which in this ill-natured and hard-hearted world we may be sure often to meet with) we shall be uneasy in our minds, and impatiently wish a change of our state.

These and the like dispositions and affections of soul this duty containeth or requireth: from hence should arise a correspondent external demeanour, and such actions as these which follow:

1. We should restrain our tongues from all unseemly and unsavoury expressions, implying dissatisfaction in God's proceedings, or displeasure at his providence; arguing desperation or distrust in God; such as were those of the discontented and impatient

Ps. lxxviii. Israelites; *They, saith the Psalmist, spake against*
 19.
 Num. xxi. *God; they said, Can God furnish a table in the*
 5. *wilderness? Behold, he smote the rock, that the*

waters gushed out, and the streams overflowed; can he give bread also, can he provide flesh for his people? Such as they used, of whom the prophet saith, *When they shall be hungry, they will fret themselves, and curse their King and their God;* as those in the Apocalypse, who, being afflicted with deserved judgments, *did blaspheme the name of God, which had power over those plagues—blasphemed the God of heaven, because of their pains and their sores.* Into such profane enormities of language is discontent apt to break forth, questioning the power of God, or his willingness to succour us; venting wrath and displeasure toward him; charging him foolishly with injustice, or with unkindness, or with negligence, or with impotency; the abstaining from which behaviour, under the sense of his bitter calamities, is a great commendation of Job; *In all this, it is said, Job sinned not, neither charged God foolishly*¹.

2. We should indeed forbear any the least complaint or murmuring, in regard to the dispensations of Providence; or upon dissatisfaction in the state allotted us: St. Jude saith, that God in the last day *will come, to execute judgment, and to convince men of all their hard speeches, which ungodly sinners have spoken against him: these, subjoineth he, are γογγυσταὶ μεμψίμοιροι, murmurers, that complain of their lot;* which signifieth the heinousness and extreme dangerousness of this practice. *Wherefore doth the living man complain?* is the prophet's question, implying it to be an unreasonable and blameable practice. Wherefore the advice of David is good; to

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Isa. iii. 21.

Rev. xvi. 9,
11, 21.

Jude 15, 16.

Lam. iii. 39.

¹ Job i. 22. Οὐκ ἔδωκεν ἀφροσύνην τῷ Θεῷ.

² Ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσι. Hom. Od. T.

SERM. suppress all complaint, to be still and silent in such
 XXXVII. cases : *Be still*, saith he, *and know that I am God*;
 Psal. xlv. and, *Be silent to the Lord* ; the which precepts his
 10. iv. 4. practice may seem well to interpret and back ; *I*
 xxxvii. 7. *was*, saith he, *dumb* ; *I opened not my mouth, be-*
 xxxix. 9. *cause it was thy doing^m* : and accordingly Job,
 Job xl. 4. *Behold*, (said he, after having considered all the
 reasons he could imagine of God's proceedings,) *I*
am vile ; *what shall I answer thee ? I will lag my*
hand upon my mouth. And thus our Saviour, when
 Isa. liii. 7. *he was oppressed and afflicted, opened not his*
mouth.

3. Yea it is our duty, in these cases, to spend our
 breath in declaring our satisfaction in God's dealing
 with usⁿ ; acknowledging his wisdom, justice, and
 goodness therein ; blessing and praising him for all
 that hath befallen us ; each of us confessing after
 Psal. cxix. David, *I know, O Lord, that thy judgments are*
 75. *right, and that thou in faithfulness hast afflicted*
 me ; imitating Job, who, upon the loss of all his
 Job i. 21. goods, did say no more than this ; *The Lord gave,*
and the Lord hath taken away ; blessed be the
name of the Lord.

4. We should abstain from all irregular, unlaw-
 ful, and unworthy courses toward the removal or
 remedy of our needs or crosses, choosing rather to
 abide quietly under their pressure, than by any un-
 warrantable means to relieve or relax ourselves ;
 rather bearing patiently than violently, like those
 Jer. v. 5. in the prophet, *breaking our yoke, and bursting*

^m ————— σιωπή

Πάσχειν ἄλγεα πολλὰ βίας ὑποδέγμενος ἀνδρῶν. Od. E.

ⁿ Δόξα τῷ Θεῷ πάντων ἕνεκεν. Οὐ γὰρ παύσομαι τοῦτο ἐπιλέγων ἀεὶ ἐπὶ
 πᾶσι μοι τοῖς συμβαίνουσι. Chrys. ad Olymp. Ep. 11.

our bands. Take heed, regard not iniquity ; for this hast thou chosen rather than affliction. We SERM. XXXVII.
 should rather continue poor, than by cozenage or Job xxxvi. 21.
 rapine endeavour to raise our fortune ; we should rather lie under disgrace and contempt, than by sinful or sordid compliances strive to acquire the respect and favour of men ; we should rather willingly rest in the lowest condition, than do as those, who, by disturbing the world, by fomenting disorders and factions, by supplanting their neighbour's welfare, by venting slanders and detractions, do labour to amplify their estate : we should rather endure any inconvenience or distress, than have recourse to ways of evading them disallowed by God ; doing as the Jews did, who in their straits, against the declared pleasure of God, *set their faces toward Egypt, strengthened themselves in the strength of Pharaoh, trusted in the staff of that broken reed.* Jer. xlii. 15. ii. 18, 13. Isa. xxx. 2. xxxvi. 6. xxxi. 1.
 In neglect or diffidence toward God, to embrace such Ezek. xvii. 15.
 aids, is, as God in the prophet declareth, a very blameable and mischievous folly : *Ephraim, saith he, is like a silly dove without heart ; they call to Egypt, they go to Assyria—Woe unto them, for they have fled from me ; destruction unto them, because they have transgressed against me.* We may consider how St. Paul reproveth the Corinthians for seeking a redress of wrong, scandalous and dishonourable to the church : *Now, therefore, it is utterly a fault among you, that ye go to law one with another ; Why do ye not rather take wrong ? why do ye not rather suffer yourselves to be defrauded ?* Even to right ourselves in a way whereby any dishonour may come to God, or damage to his church, is not to be approved ; and better it is, in the apostle's judgment, Hos. vii. 11. 13. 1 Cor. vi. 7.

SERM. to bear any injury or damage ourselves: *Better*
 XXXVII. *it is*, saith St. Peter, *if the will of God be so, that*
 1 Pet. iii. 17. *we suffer for well doing, than to do ill.* And, *Let*
 iv. 19. *them, who suffer according to the will of God, com-*
mit the keeping of their souls to him in well doing,
as unto a faithful Creator, is another wholesome
 advice of that great apostle.

5. We should, notwithstanding any adversity, proceed in our affairs (such as God requireth, or reason putteth us upon) with alacrity, courage, and industry; performing however, so far as our circumstances do permit, what is good and fit for us: no disappointment or cross, no straits or grievances of condition, should render us listless or lazy, but rather it should quicken and inflame our activity; this being a good way to divert us from the sense of our misfortunes, and to comfort us under their pressure; as also the readiest way to remove or to abate them, τὸ παρὸν εὖ θέσθαι, *to order the present well*, whatever it be^o; to make the best of a bad matter, to march forward whither reason calls, how difficultly soever, or slowly it be, in a rough or 'dirty way; not to yield to difficulties, but resolutely to encounter them, to struggle lustily with them, to endeavour with all our might to surmount them^p; are acts worthy of a manly reason and courage: to direct ill accidents to good ends, and improve them to honest uses, is the work of a noble virtue. If a bad game be dealt us, we should not presently throw up, but play it out so well as we can; so perhaps we may save somewhat, we shall at least be 'busy till a

^o Κερδαντέον τὸ παρὸν σὺν εὐλογιστίᾳ. Ant. iv. 26. vi. 2.

Τὸ παρὸν ἀπευθύνειν πρὸς ὀσιότητα καὶ δικαιοσύνην. Id. xii. 1.

^p Tu ne cede malis, sed contra audentior ito.

better come. *Put thy trust in the Lord, and be doing good*, is the Psalmist's advice in such a case; SERM. XXXVII. and it is a practice necessary to the procuring and Ps. xxxvii. 3. maintaining content; if we be not otherwise well employed, we shall be apt, in our thoughts, to melancholize, and dote upon our mischances, the sense of them will fasten upon our spirits, and gnaw our hearts.

6. We should behave ourselves fairly and kindly toward the instruments and abettors of our adversity; toward those who brought us into it, and those who detain us under it, by keeping off relief, and those who forbear to afford the succour we might expect; forbearing to express any wrath or displeasure, to exercise any revenge or enmity toward them; but rather, even upon that score, bearing good-will, and expressing kindness toward them; not only as to our brethren, whom, according to the general law of charity, we are bound to love, but as to the servants of God in this particular case, and the instruments of his pleasure toward us; considering, that by maligning or molesting them, we do express ill resentments of God's dealing with us, and, in effect, through their sides, do wound his providence: thus did the good king behave himself toward Shimei, when he was bitterly reproached and cursed by him; not suffering (upon this account, because he was God's instrument of afflicting himself) that any harm should be done unto him: thus the holy apostles *being reviled, did bless; being defamed, did entreat*: thus our Lord demeaned himself toward his spiteful adversaries; who, *when he was reviled, did not revile again; when he suffered, he did not threaten; but committed it to him* 2 Sam. xvi. 7. 1 Cor. iv. 12, 13. 1 Pet. ii. 23. iii. 9.

SERM. *that judgeth righteously.* In all these cases we
 XXXVII. should at least observe the rules and advices of the
 Prov. xxiv. Wise Man : *Say not, I will do so to him as he hath*
 29. xx. 22. *done to me, I will render to the man according to*
his work ; say thou not, I will recompense evil ;
but wait on the Lord, and he shall save thee.

Discontent usually consisteth not so much in displeasure for the things we suffer, as at the persons who bring them on us, or who do not help to rid us from them ; it is their presumed injury or discourtesy which we do fret at : such passions therefore toward men being discarded, our evils presently will become supportable, and content easily will ensue. As men in any sickness or pain, if their friends are about them, affording comfort or assistance, do not seem to feel any thing, and forbear complaining ; so, if the world about us doth please us, if we bear no disaffection or grudge toward any person in view, our adversity will appear less grievous, it will indeed commonly be scarce sensible to us.

In these and such like acts the duty and virtue of contentedness doth especially reside ; or it is employed and exercised by them : and so much may suffice for the explication of its nature. I come now to consider the way of attaining it, intimated by St. Paul here, when he saith, *I have learned.*

SERMON XXXVIII.

OF CONTENTMENT.

PHIL. iv. 11.

I have learned, &c.

THESE words signify how contentedness may be attained, or how it is produced: it is not an endowment innate to us; it doth not arrive by chance into us; it is not to be purchased by any price; it springeth not up of itself, nor ariseth from the quality of any state; but it is a product of discipline; *I have learned.*

SERM.
XXXVIII.

It is a question debated in Plato, *εἰ διδακτὸν ἡ ἀρετή*, *whether virtue be to be learned*; St. Paul plainly resolveth it in this case by his own experience and testimony. What Seneca saith in general of virtue (*Nature giveth not virtue; it is an art to become good^a*) is most true of this virtue; it is an art, with which we are not born, no more than with any other art or science; the which, as other arts, cannot be acquired without studious application of mind, and industrious exercise: no art indeed requireth more hard study and pain toward the acquiry of it, there being so many difficulties, so many obstacles in the way thereto: we have no great capacity, no to-

^a Non dat natura virtutem, ars est hominum fieri. Sen. Ep. 87.

Virtus etiam si quondam impetus ex natura nascitur, tamen perficienda doctrina est. Quintil. xii. 2.

SERM. wardly disposition to learn it; we must, in doing it,
 XXXVIII. deny our carnal sense, we must settle our wild fancy, and suppress fond conceits; we must bend our stiff and stubborn inclinations; we must repress and restrain wanton desires; we must allay and still tumultuous passions; we must cross our humour and curb our temper: which to do is a hard chapter to learn; much consideration, much practice, much contention and diligence are required thereto.

Hence it is an art which we may observe few do much study; and of the students therein few are great proficient; so that, *Quí fit, Mecænas?* Horace's question, *How comes it to pass, that nobody liveth content with the lot assigned by God?* wanted not sufficient ground.

However, it is not, like the quadrature of the circle, or the philosopher's stone, an art impossible to be learned, and which will baffle all study: there are examples, which shew it to be obtainable; there are rules and precepts, by observing which we may arrive to it.

And it is certainly a most excellent piece of learning; most deserving our earnest study: no other science will yield so great satisfaction, or good use; all other sciences, in comparison thereto, are dry and fruitless curiosities; for were we masters of all other knowledge, yet wanted the skill of being content, we should not be wise or happy; happiness and discontent are ἀσύστατα, (things incompatible.)

But how then may this skill be learned? I answer, chiefly (divine grace concurring) by these three ways. 1. By understanding the rules and precepts, wherein the practice thereof consisteth. 2. By diligent exercise, or application of those rules to practice; whereby

the habit will be produced. 3. By seriously considering, and impressing upon our minds those rational inducements (suggested by the nature and reason of things) which are apt to persuade the practice thereof. The *first* way I have already endeavoured to declare; the *second* wholly dependeth upon the will and endeavour of the learner; the *third* I shall now insist upon, propounding some rational considerations, apt, by God's help, to persuade contentedness, and serving to cure the malady of discontent. They may be drawn from several heads; from God, from ourselves, from our particular condition or state; from the world, or general state of men here; from the particular state of other men in comparison to ours; from the nature and consequences of the duty itself; every thing about us, well examined and pondered, will minister somewhat inducing and assisting thereto.

SERM.
XXXVIII.

I. In regard to God we may consider, that equity doth exact, and gratitude requireth, and all reason dictateth, that we should be content; or that, in being discontented, we behave ourselves very unbecomingly and unworthily, are very unjust, very ingrateful, and very foolish toward him.

1. Equity doth exact this duty of us, and in performing it we act justly toward God, both admitting his due right, and acknowledging his good exercise thereof; that saying in the gospel, *Is it not lawful for me to do what I will with mine own?* is a most evident maxim of equity: it is therefore the natural right and prerogative of God, as the Creator and Preserver, and consequently the absolute Lord, Owner, and Governor of all things, to assign his station, and allot his portion to every person, as he

Sam. iii.
18.

Mat. xx.

SERM. judgeth good and convenient ; it is most just that in-
XXXVIII. violably he should enjoy this right : he being also in-
 finitely wise and good, it is likewise most just to ac-
 knowledge that he doth perfectly well manage this
 right. Now by contentful submission to God's di-
 posal of things, we do worthily express our due re-
 gard to both these, avowing his right, and approving
 his exercise thereof ; but by discontent and regret at
 what happeneth, we do in effect injure God in both
 those respects, disavowing his right, and impeaching
 his management. We do thereby so renounce his
 right, as (so far as conceit and wish do reach) to in-
 vade it, and usurp it to ourselves ; signifying, that
 in our opinion things ought not to be ordered accord-
 ing to his judgment and pleasure, but after our fancy
 and humour ; we claim to ourselves the privilege of
 controlling his estate, and dispensing his goods, so as
 to be our own carvers, and to assume to ourselves so
 much as we think good ; we imply, that, if we were
 able, we would extort the power out of his hands,
 and manage it ourselves, modelling the world accord-
 ing to our conceits and desires.

Multos in-
 veni æquos
 adversus
 homines,
 adversus
 Deos nemi-
 nem. *Sen.*
Ep. 93.

We do also, (since we cannot but perceive the
 other attempt of dispossessing God to be frivolous
 and fruitless,) in effect, charge God with misdemea-
 our, with iniquity or infirmity in his distribution and
 disposal of things ; intimating, that in our opinion he
 doth not order them so justly or so wisely as might
 be, (not so well as we in our wisdom and justice
 should order them ;) for did we conceive them ma-
 naged for the best, we could not but judge it most
 unreasonable to be aggrieved, or to complain ; so hein-
 ously insolent and unjust are we in being discontent.
 In earnest, which is most equal, that God should

have his will, or we? For shame we shall say, God : **SERM. XXXVIII.**
why then do we not contentedly let him have it?

It is indeed, if we consider it, the highest piece of injustice that we can be guilty of, exceeding that which we commit in any other sort of disobedience. For as in any state seditious mutining is the greatest crime, as most directly violating the majesty, and subverting the authority of the prince ; so in the world none may be supposed more to offend and wrong its sovereign Governor, than such malecontents, who dislike and blame his proceedings : even a heathen could teach us, that it is our duty to *subject our mind to him that administereth all things, as good citizens to the law of the commonwealth*^b ; if we do not, we are rebellious and seditious, which is the highest pitch of injustice toward our most gracious Sovereign.

Again, there can be no greater injury or affront offered to God, than to *give him the lie*, by questioning his veracity or fidelity ; this discontent plainly doth involve : for God hath expressly declared himself ready upon all occasions to do us good ; he hath promised to *care for us*, and *never* Matt. vi. 25, 36.
to forsake us, or leave us destitute ; which word of Heb. xiii. 5.
his if we did not distrust, and take him to be unfaithful, we could not be discontent : as no man is displeased with his condition, or suspicious of want, who knoweth that he hath abundant supply of all he can need in a sure place ; that he hath a person most able, most willing, most faithful, engaged to succour him ; so, did we believe God to be true, who

^b Τὴν αὐτοῦ γνώμην ὑποτάσσειν τῷ διοικοῦντι τὰ ὅλα, καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως. ΑΓΓ. i. 12.

SERM. XXXVIII. hath promised to help us, we could not be discontented for fear of any want.

We must at least, in so doing, suspect God to be deficient in goodness toward us, or unwilling to help us; or we must apprehend him impotent, and unable to perform what he would, and what he hath promised for us, (like those infidels, who said, *Can God furnish a table in the wilderness? can he give bread also, can he provide flesh for his people?*) which conceits of God are also very unworthy, and injurious to him.

Ps. lxxviii.
19.

2. Gratitude requireth of us this duty: for we having no right or title to any thing; all that we have coming from God's pure bounty; he having upon us all (whatever our condition comparatively is, or may seem to us) freely conferred many great benefits, common to all men among us, (our being, life, reason, capacity of eternal happiness, manifold spiritual blessings, incomparably precious and excellent,) we in all reason should be thankful for these, without craving more, or complaining for the want of other things^c. Whereas also all events, how cross soever to our sensual conceits or appetites, are by God designed and dispensed for our good, gratitude requireth that we should thank God for them, and not murmur against them.

Surely if, instead of rendering God thanks for all the excellent gifts which he most liberally (without any previous obligation to us, or desert of ours) hath bestowed on us, and continueth to bestow, we fret, and quarrel, that he doth not in smaller matters

^c Iniquus est qui muneris sui arbitrium danti non relinquit, avidus qui non lucri loco habet quod accepit, sed damni quod reddidit, &c. *Sen. ad Polyb.* 29.

seem to cocker us, we are extremely ingrateful and disengenuous toward him. If any great person here should freely bestow on us gifts of huge value, (high preferment or much wealth,) but with good reason, as we might presume, should withhold from us some trifle, that we fancy or dote on, should we not be very unworthy, if we should take it ill and be angry with him for that cause? The case is plainly the same: God hath in the frankest manner bestowed on us innumerable and inestimable goods, in comparison whereto any comfort or convenience of our state here is very trivial and despicable: are we not therefore very ingrateful, if we heinously resent the want of any such things; if, upon any such account, we disgust his providence? Do we not deal, beyond all expression, unworthily with God, in so much undervaluing the goods which he hath given us, or doth offer us, and hath put in our reach? He hath made us capable of the greatest goods imaginable, and faithfully upon easy terms proffereth them to us; he even tendereth himself (himself, the immense and all-comprehending good, the fountain of all joy and bliss) to be fully enjoyed by us: his wisdom he offereth, to instruct and guide us; his power, to protect and guard us; his fulness, to supply us; his goodness, to comfort us; he offereth his love and favour to us, in having which we virtually and in effect have all things; becoming thereby, in the highest degree, rich and honourable and happy: and is it not then outrageous unworthiness to prize any other thing (any petty accommodation of this transitory life, any pitiful toy here) so much, as to be displeased for the want thereof; as if all this were not enough to satisfy our needs, or satiate our desires;

SERM.
XXXVIII.

SERM. as if, notwithstanding all these immense effusions
 XXXVIII. (yea as it were profusions) of bounty upon us, we
 Job ii. 10. could be indigent or unhappy? *Shall we*, to use that holy and most ingenuous consideration of Job, *receive so much good from the bountiful hand of God, and shall we not contentedly receive or bear so small evils from him?* Evils indeed in name and to gross sense, but not so in reality, not so in effect, at least not so in God's design^d; but rather things very convenient and profitable for us; which is another aggravation of our ingratitude; for

Are we not also very ingrateful in misapprehending and disliking that, which God doeth out of very gracious intentions toward us; in loathing his fatherly and friendly dispensations; the fatherly chastisements and friendly disciplines, which he unwillingly is forced (is, I say, forced by his own great love and by our pressing needs) to inflict or impose upon us^e? Surely our ill opinion of, or *despising*, as the Wise Man calleth it, these unpleasant blessings is no small fault; neither will our not discerning (out of affected dulness and stupid pravity not discerning) the wisdom of God's methods, and the wholesomeness of the means he useth to better us, excuse us from foul ingratitude.

Εὐχριστοὶ πρὸς τοὺς θεοὺς ἅ- 3. Again, upon many accounts, reason further
 πλῶς τὰγα- dictateth in respect to God, that we should be con-
 θὰ δίδοναι, tent: because it is most reasonable to acquiesce in
 ὡς τοὺς θεοὺς God's choice of our state, he being infinitely more
 κάλλιστα ἰ- wise than we, and infinitely better understanding
 δότας ὅποια
 ἀγαθὰ ἵστι. Xenoph. de
 Socr.

^d Εὐχαριστῶ σοι πάτερ, ὃ ποιητὰ τῶν σῶν ἀνθρώπων—ὅτι ἄκοντας ἡμᾶς εἶ ποιεῖς, &c. said Philagrius in a grievous disease. Naz. Ep. 66.

^e Ἐπειδὴν τὸ μὴ πάσχειν οὐκ ἔχω, τοῦτό γε τῷ πάσχειν παρακερδαίνω, τὸ φέρειν, καὶ τὸ εὐχαριστεῖν. Naz. de Se. Ep. 63.

what is good for us than we can do ; because he is well affected to us, and more truly loveth us than we do ourselves ; because he hath a just right, and irresistible power to dispose of us, the which (whatever we can do, however we resent it) he will effectually make use of ; whence it is extremely foolish to be discontent : foolish it is to be dissatisfied with the results of his wisdom, adhering to our vain apprehensions ; foolish to distrust his goodness in compliance with our fond self-love ; foolish to contest his unquestionable right and uncontrollable power, having nothing but mere impotency to oppose against them ; no less than downright madness it is to fret and fume at that which we can nowise help, to bark at that which lodgeth in heaven so far high above us, to solicit deaf necessity with our ineffectual wailings ; for if we think that our displeasure will affect God, that our complaints will incline him to alter our condition or comply with our wishes, we do conceit vainly, and without any ground ; sooner may we, by our imagination, stop the tides of the sea, or turn the streams of rivers backward ; sooner, by our cries, may we stay the sun, and change all the courses of the stars, than by our passionate resentments or moanful clamours we can check the current of affairs, or alter that state of things which is by God's high decree established : discontented behaviour will rather fasten our condition, or remove it into a worse place ; as it highly doth offend God, and increaseth our guilt, so it moveth God to continue, and to augment our evils. Thus lifting up our eyes to heaven, and considering the reference our disposition and demeanour hath to God, will induce us to bear our case contentedly.

SERM.
XXXVIII.

Charior est
illis homo
quam sibi.

Ἐάν τις
πλάιης, ἄν
τι μὴ, παρ-
ύσται.
Philem.

οὐ γάρ τις
πράξει πί-
λισται περι-
εῖο γόμο.
Il. Ω.
Σὺ δ' εἴπ'
ἀνάγκη, καὶ
θιᾶσι μὴ
μήχου.
Eurip.

SERM.
XXXVIII.

Lam. iii.
39.

II. Again, reflecting upon ourselves, we may observe much reason to be content with our state; in whatever capacity we look upon ourselves, it in reason becometh us, we in duty are obliged to be so.

As men and creatures, we naturally are indigent and impotent; we have no just claim to any thing, nor any possession maintainable by our power; all that we have, or can have, cometh from most pure courtesy and bounty; wherefore how little soever is allowed us, we have no wrong done us, nor can we justly complain thereat: such beggars as we are must not pretend to be choosers; if any thing be given us, we may be glad, we should be thankful. It is for those who have a right and a power to maintain it to resent and expostulate, if their due be withheld: but for us, that never had any thing which we could call our own; that have no power to get or keep any thing; for us, that came into the world naked and defenceless, that live here in continual, absolute, and arbitrary dependance for all our livelihood and subsistence; to contest with him that maintaineth us, or to complain of his dealing, is ridiculously absurd and vain.

Upon a moral account we have less reason to challenge ought, or to complain of any thing; for we deserve nothing but evil: if we rightly esteem and value ourselves, any thing will seem good enough for us, any condition will appear better than we deserve: duly examining the imperfections and infirmities of our nature, the disorder and depravedness of our hearts, the demeanours and enormities of our lives, we cannot but apprehend that we are even unworthy of the *crumbs which fall from our Master's table*; we cannot but acknowledge with the

Matt. xv.
17.

good patriarch, that we are *less than the least of* SERM. XXXVIII.
God's mercies. Considering our natural unworthi-
 ness, we shall see that we deserve not so much as Gen. xxxii. 10.
 those common benefits which all men enjoy, and
 without which we cannot subsist; so that, in regard
 to them, we shall be ready to acknowledge with the
 Psalmist, *Lord, what is man, that thou takest know-* Ps. cxliv. 3.
ledge of him; or the son of man, that thou makest Job vii. 27.
account of him! Trying our hearts, and examining
 our ways, we shall soon discover it to be abundant
 mercy, that we are not utterly deprived of all good
 things, stript of all comforts, yea, dispossessed of our
 very being and life itself; that we are obliged to ac-
 knowledge, with those in the Lamentations, *It is of* Lam. iii. 22.
the Lord's mercies that we are not consumed, be-
cause his compassions fail not. Were we far better
 than we are, yet it would not become us to contest
 with him, to whose disposal and judgment we are
 subject; as Job teacheth us: *Behold, saith he, God* Job ix. 12,
taketh away, who can hinder him? who will say &c.
unto him, What doest thou? If he will not with-
draw his anger the proud helpers do stoop under* * Kήτη.
him. How much less shall I answer him, and choose
out my words to reason with him? Whom, though I
were righteous, I would not answer, but I would (Job ix. 32)
make supplication to my Judge: but for us, men so
 unrighteous and guilty, to debate with, to question the
 proceedings of our Judge, it is much more unseemly.

Nothing can be more absurd, than for men so
 deeply indebted, than for sinners so very obnoxious
 to wrath, to be aggrieved in any state: shall we, who
 are conscious to ourselves of so many great sins
 against our God; who, by wilful transgressions or
 slothful neglects, have so much affronted and offend-

SERM. ed him ; who have so little requited his love, and so
XXXVIII. much abused his patience ; who have borne so little fruit, and rendered him so little service ; shall we be angry that our humour is not pleased in all things ? Shall we affect to swim in plenty, to wallow in pleasure, to bask ourselves in ease ; to be fed with dainties, to be gaily clothed, to flourish in a brave and splendid condition, to be worshipped and honoured ; who deserve not the meanest competence or lowest respect, to whom it is a great favour that we are permitted to subsist, whom strict justice would often have cast into utter misery and disconsolateness ? It is not surely for such persons to be dissatisfied with any thing in this world, but to bless God's exceeding mercy that they abide there on this side of the bottomless pit ; it is their part, with most submissive patience, to bear whatever is inflicted on them, humbly saying with him in the prophet, *I will bear the indignation of the Lord, because I have sinned against him.* Seeing, whatever our crosses or sufferings be, we cannot but confess to God, with those in **Ezra ix. 13.** *Ezra, Thou hast punished us less than our iniquities deserve ;* being gainers upon the matter, having so much of our debt remitted in effect ; being, in comparison to what was due to us, very tolerably, yea very favourably dealt with, why should we be dissatisfied ? If in such cases men should deal so favourably with us, we should be much pleased, and ready to thank them ; why then should we take it ill of God, when he, even in his hardest proceedings against us, expresseth so much indulgence and mercy ?

If we must be displeased, and lust to complain, we have reason much rather to accuse ourselves, than to

exclaim at Providence; to bewail our sins, than to SERM.
 deplore our fortune; for our evils are not indeed so XXXVIII.
 much the voluntary works of God, who *doth not* Lam.iii. 33.
afflict willingly, or grieve the children of men, as Αἰθαίερα
 the natural products of our sins, which we do wil- πῖματα.
 fully commit: it is, as the prophet speaketh, *our* Jer. v. 25.
sins that withhold good things from us, and bring
 evil things upon us: *fools, because of their trans-* Psal. cvii.
gression, and because of their iniquities, are af- 17.
flicted. We make adversity necessary, or expedient
 for us, then we cry out upon it: we labour in plant-
 ing, but cannot brook *the fruit of our doings*; We, Jer.xvii. 10.
 like prodigals, fling away our estate in wanton pro- xxi. 14.
 fusions, then complain of want; we affect and choose xxxii. 19.
 the causes, but loathe and cannot abide the certain vi. 19.
 consequences; so fond in our conceits, so perverse
 are we in our affections: *Wherefore doth the living* Lam.iii. 39.
man complain for the punishment of his sins? so נב
 well might the prophet demand and expostulate.

We may further, looking on ourselves, consider
 ourselves as servants to God, or rather as slaves, ab-
 solutely subject to his disposal; and shall any ser-
 vant, shall a mere slave presume to choose his place,
 or determine his rank in the family? Shall he appoint
 to himself what office he will discharge, what garb
 he shall go in, what diet he must have; what he will
 do, and how he shall be accommodated? Is it not fit
 that all these things should be left to our Master's
 discretion and pleasure? It is most reasonable that
 we should thoroughly acquiesce in his determination:
 even a pagan philosopher could teach us that this is
 reasonable, who thus piously directeth his speech to
 God; *For the rest use me to what thou pleasest.*
I do consent unto thee, and am indifferent. I re-

SERM. *use nothing which seemeth good to thee. Lead me*
 XXXVIII. *whither thou wilt; put on me what garment thou*
pleasest. Wilt thou have me to be a governor or
a private man, to stay at home or to be banished
away, to be poor or to be rich? I will, in respect
to all these things, apologize for thee with men¹;
 thus did Epictetus say, and such speech well be-
 cometh our relation to God: servants should be con-
 tent with their masters' appointments and allowances;
 they should not only themselves forbear to find fault
 with, but be ready to maintain his proceedings against
 any who shall presume to reprehend or blame them.

Luke xvii. *Especially such servants as we are, who, after we*
 10. *have done all things commanded us, must acknow-*
ledge that we are unprofitable servants; such as
 can bring no considerable benefit to our Lord, or
 anywise advance his state; such as therefore cannot
 challenge any wages from him more than he out of
 mere favour is pleased to allow: could we by our la-
 bours enrich God, or raise him in dignity, or procure
 delight to him, it might seem congruous that he
 should answerably reward us; but as he getteth no-
 thing by us, so we cannot require any thing from
 him: our best services do indeed rather need pardon,
 than deserve any reward: no man hath lived so well,
 that he can pretend any thing from God, that he is
 not indeed much behindhand in his accounts with
 God, having received from God far more of benefit
 than he can return to him in service: no man, with-
 out extreme presumption and arrogance, can offer to

¹ Χρῶ μοι λοιπὸν εἰς ὃ ἂν θέλῃς. Ὁμογνωμενῶ σοι, ἴσος εἰμί. Οὐδὲν παραιτοῦμαι τῶν σοι δοκούντων. Ὅπου θέλεις ἄγε, ἣν θέλεις ἐσθῆτα περίθες. Ἀρχεῖν με θέλεις, ἰδιοτεύειν, μένειν, φεύγειν, πένεσθαι, πλουτεῖν; ἐγὼ σοι ὑπὲρ πάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογήσομαι. ΑΓΓ. ii. 16.

rescribe, in what measure, or what manner, God SERM.
XXXVIII.
would reward him.

Again, if we consider ourselves as the children of God, either by birth or nature, or by adoption and grace, how can we be discontent for any thing? Have we not thence great reason to hope, or rather to be confident, that we shall never want any good thing, (necessary or convenient for us,) that no great evil shall ever oppress us? For is not God hence by paternal disposition inclined, is he not in a manner by paternal duty engaged, in all needful occasions to supply and succour us? Can we, without great prophaneness, and no less folly, surmise, that he, which is so immensely good, will be a bad (an unkind, or a neglectful) Father to us? No; as there is no other Father in goodness comparable to him, so none, in real effects of benignity, can come near him; so our Lord assureth us: *If ye, saith he, being evil, know how to give good things unto your children; how much more will our heavenly Father give good things to his children that ask him?* Matt. vii. 11.

If we consider ourselves as Christians, we have still more reason to practise this duty: as such, we are not only possessed of goods abundantly sufficient to satisfy our desires; we have hopes able to raise our minds above the sense of all present things; we have entertainments that ever may divert our minds, and fill our hearts with comfort: but we have also an assurance of competent supplies of temporal goods; for, *Godliness is profitable to all things, having the promise both of the present life, and of that which is to come:* and, *If we seek first the kingdom of heaven, and its righteousness, all these things shall be added unto us.* 1 Tim. iv. 8. Matt. iv. 33. It is indeed strangely unhand-

SERM. some for a Christian ever to droop, or to be discon-
XXXVIII. solate; for a friend of God, and an heir of heaven, to think he wants any thing, or fear that he shall ever want; for him, whose treasure and heart are above, to be so concerned with any thing here as deeply to resent it.

Again, if we reflect upon ourselves as rational men, how for shame can we be discontent? Do we not therein much disparage that excellent perfection of our nature? Is it not the proper work of reason to prevent things hurtful or offensive to us, when that may be done; to remove them, if they are removable; if neither of these can be compassed, to allay and mitigate them; so that we may be able well to support them? Is it not its principal use to drive away those fond conceits, and to quell those troublesome passions, which create or foment disquiet and displeasure to us? If it cannot do this, what doth it signify? to what purpose have we it? Is not our condition really worse than that of brute beasts, if reason serveth only to descry the causes of trouble, but cannot enable to bear it? All the reasons we have produced, and all that we shall produce against discontent, will, if we are reasonable men, and reason availeth any thing, have this effect upon us.

Wherefore considering ourselves, our capacities, our relations, our actions, it is most reasonable to be content with our condition, and with whatever doth befall us.

S E R M O N X X X I X .

OF CONTENTMENT.

PHIL. iv. 11.

I have learned in whatever state, &c.

III. FURTHER, if we consider our condition, (be SERM.
it what it will, how poor, how mean, how despicable XXXIX.
and forlorn soever,) we can have from it no reasonable ground of discontent.

1. Our condition in this world cannot, if rightly estimated, and well managed, be extremely bad or sorrowful; nothing here can occur insupportable, or very grievous in itself; we cannot, if we please, want any thing considerable, and the defect whereof may not be supplied, or supported by far better enjoyments. If we have high opinions of some things, as very excellent or very needful for us, it is no wonder if we do want them, that our condition is unpleasant to us; if we take other things for huge evils, then, if they be incumbent on us, we can hardly scape being displeased: but if we thoroughly look through such things, and scan them exactly, valuing them, not according to fallacious impressions of sense, or illusive dreamings of fancy, but according to sound dictates of reason, we may find that neither absence of the former nor the presence of the latter doth make

SERM. our condition much worse, or render our case de-
 XXXIX. plorable.

Tert. de
 Pat. 7.

Vid. Plut. in
 Arist.

We are, for instance, poor : that condition, rightly weighed, is not so very sad : for what is poverty? what but the absence of a few superfluous things, which please wanton fancy rather than answer need^a; without which nature is easily satisfied, and which if we do not affect we cannot want? what is it but to wear coarse clothes, to feed on plain and simple fare, to work and take some pains, to sit or go in a lower place, to have no heaps of cash or hoards of grain, to keep no retinue, to have few friends, and not one flatterer? And what great harm in this? It is a state which hath its no small conveniences and comforts, its happy fruits and consequences; which freeth us from many cares and distractions, from many troubles and crosses, from many encumbrances, many dangers, many temptations, many sore distempers of body and soul, many grievous mischiefs, to which wealth is exposed; which maintaineth health, industry, and sobriety; disposeth us to feed heartily, to move nimbly, to sleep sweetly; which preserveth us from luxury, from satiety, from sloth and unwieldiness^b. It yieldeth disposition of mind, freedom and leisure to attend the study of truth, the acquist of virtue. It is a state which many have borne with great cheerfulness; many (very wise men) have voluntarily

^a Τὰ δ' ἀργυρώματ' ἐστὶν ἢ τε πορφύρα

Εἰς τοὺς τραγικοὺς χρήσιμ' οὐκ εἰς τὸν βίον. Socrat.

^b Si vis vacare animo, aut pauper sis oportet, aut pauperi similis.

Multis ad philosophandum obstitere divitiæ; paupertas expedita est, segura est. *Sen. Ep. 17.*

Sæpius pauper et fidelius ridet. *Sen. Ep. 80.*

embraced; which is allotted by divine wisdom to **SERM.**
 most men; and which the best men often do endure; **XXXIX.**
 to which God hath declared an especial regard, which
 the mouth of truth hath proclaimed happy; which **Psal. x. 14.**
 the Son of God hath dignified by his choice, and sanc- **xxxv. 10.**
 tified by his partaking deeply thereof: and can such a **lxviii. 10.**
 condition be very loathsome? can it reasonably dis- **lxix. 33.**
 please us? **lxxii. 4, 13.**
cxl. 12.
cxlvi. 7.
cxlvii. 2.

Again, thou art, suppose, fallen into disgrace, or **Luke vi. 20.**
 from honour and credit art depressed into a state of **Jam. ii. 5.**
 contempt and infamy? This also rightly prized is no **Isa. lxvi. 2.**
 such wretchedness; for what doth this import? what,
 but a change of opinion in giddy men, which thou
 dost not feel, which thou art not concerned in, if thou
 pleasest; which thou never hadst reason much to re-
 gard, or at all to rely upon? what is thy loss therein?
 it is the breaking of a bubble, the sinking of a wave,
 the changing of a wind, the cracking of a thing most
 brittle, the slipping away of a thing most fugacious
 and slippery: what is honour, and fame, but thought?
 and what more flitting, what sooner gone away than
 a thought? And why art thou displeased at the loss
 of a thing so very slender and slim? If thou didst
 know its nature, thou canst not be disappointed; if
 thou didst not, it was worth thy while to be thus in-
 formed by experience, that thou mayest not any
 more regard it. Is the contempt thou hast incurred
 from thy fault? bear the consequence thereof pati-
 ently, and do thy best by removing the cause to re-
 verse the effect: is it undeserved and causeless? be
 satisfied in thy innocence, and be glad that thou art
 above the folly and injustice of those who contemn
 thee. Let thy affections rather be employed in pity
 of theirs, than in displeasure for thy own case.

SERM. Did, let me ask thee again, the good opinion of men
 XXXIX. please thee? that pleasure was fond and vain, and
 it is well thou art rid of it: did it not much affect
 thee? why then dost thou much grieve at the loss
 thereof? Is not also thy fortune in this kind the
 same with that of the best men? have not those who
 have deserved most honour been exposed to most
 Job xxx. 1, contempt? *But now, Job could say, they that are*
 10. *younger than I have me in derision,—they abhor*
me, they flee far from me, and spare not to spit in
 Ps. xxii. 6, *my face.* And, *I am,* could that great and good king
 7. *say, a worm, and no man; a reproach of men, and*
despised of the people: all they that see me laugh
 1 Cor. iv. *me to scorn; they shoot out the lip, they shake the*
 12, 13. *head:—and, we are defamed, we are reviled,*
we are made as the filth of the world, and the off-
 Isa. liii. 3. *scouring of all things unto this day, could the holy*
apostles say; and, He is despised and rejected
of men—he was despised and we esteemed
him not, was said of our Lord himself: and can
 this condition then in just esteem be so very pitiful
 or grievous?

But thou art perhaps troubled because thou art
 wrongfully censured, odiously traduced and defamed,
 abused by slander or by detraction; which aspers-
 eth thee with things whereof thou art nowise guilty,
 or representeth thee in a character unworthy of
 thee^c: be it so; what then? why doth this so much
 affect thee?

Is not every man subject to these things? are not
 the greatest men, are not the wisest men, are not

^c Exempl. Jeremiæ. Chrys. ad Olymp. 16.

Gratias ago Deo meo, quod dignus sum quem mundus oderit.
 Hier. Ep. 39. (ad Asellam.)

the best men liable to the same? yea chiefly liable, SERM. XXXIX.
excellency being the special mark of envy and oblo-
quy? Can any good men escape free of them among
so many bad men, whose doings as goodness doth
reproach, so it provoketh their malignity? Canst
thou imagine to pass thy days in so unjust and
spiteful a world without incurring such bad usage?
can so many vain, so many bold, so many lawless
tongues be tied up, or kept within compass of truth
or equity? Wilt thou suffer it to be in the power
of any man at his pleasure so easily to discompose
and vex thee? because he will be bad, shalt thou
be miserable? why dost thou not rather please thy-
self in the conscience of thy endeavouring to deserve
and do well; in thy innocence, and clearness from
the blame which they impose on thee; in thy having
given no cause of such offence and outrage? why
dost thou not rather pity their unworthiness and
unhappiness, who stoop to so mean and base prac-
tices, than fret at them, as bad to thee? They
do themselves far more mischief than they can do
thee.

And why dost thou not consider, that indeed thou
art guilty of many faults, and full of real imperfec-
tions, so that no man can easily derogate from thee
more than thou deservest: he may indeed tax thee
unjustly, he may miss in the particulars of his charge,
he may discover groundless contempt and ill-will to-
ward thee: but thou knowest thyself to be a griev-
ous sinner, and it is just that thou shouldst be re-
proached, (God, for thy humiliation or thy correc-
tion, may have ordered him, as David said he might
have ordered Shimei, *to curse* thee;) thou hast
therefore more need to be humble in reflection on

SERM. thyself, than to swell with disdain in regard to his
 XXXIX. injury.

Theodor.
 Ep. 83.

Thou shouldst improve this dealing, and make it wholesome to thee, by taking occasion thence to correct thy real faults, and endeavouring to become truly more worthy; that so thy conscience may be a firm bulwark against all detraction and obloquy: in fine, satisfy thyself by *committing thy soul with patience in well-doing* unto thy Judge, who assuredly will do thee right, will protect thy reputation, and clear thy innocence: his judgment is only worth regarding, be little concerned with any other.

Again, being disappointed and crossed in the success of their projects, or undertakings, is wont to put men, as they conceive, into a woful case: but why so? why, let me ask thee, who art discontented upon this score, didst thou build much expectation upon uncertainties? didst thou not foresee a possibility that thy design might miscarry? and if so, why art thou not prepared to receive what happeneth? was it not an adventure? why then art thou troubled with thy chance? Is he not a silly gamester, that will fret and fume at a bad cast, or at the loss of a game? Didst thou refer the business to God's disposal and arbitrement? if not, thou deservedst to be crossed, and rather confess thy fault, than complain of thy fortune: if thou didst so, then be consistent with thyself, and acquiesce in his determination: in fine, what is thy loss, is it of thy care and pain? would it have been much better, that thou hadst been careless or idle? but hast thou not in lieu of them got some wisdom and experience? hast thou not (if thy attempt was reasonable and worthy) exercised thy wit, thy courage,

thy industry? hast thou not (by thy defeat) got an **SERM.** opportunity to express equanimity and patience? if **XXXIX.** thou so improvest thy disappointment, thou art a gainer by thy loss, thou *dost more than conquer* by thy defeat: however, since the gain, the credit, the preferment thou didst aim at, and hast missed, are things in themselves of no great value, and such as thou mayest well live without, as other good men, have done, thou canst not have much reason to be displeased upon this account, or to reckon thy condition very disastrous.

But friends, will some men say, have been unkind, have been ungrateful, have been fickle and false, have neglected, have deserted, have betrayed me; *It was not an enemy that reproached me, then* Psal. lv. 12. *I could have borne it, &c.* this is indeed commonly most grievous; yet being scanned will not render a man's condition so lamentable: for such misbehaviour of friends is more their calamity than ours: Jam sibi pœnas dedit qui peccavit. Sen. de Gr. ii. the loss of bad friends is no damage, but an advantage; it is but the loss of a mischief, and a trouble: 30. the fewer we come to have of such, the more time we save, the less trouble we meet with, the greater security we enjoy. The kindness we have shewed, the obligations we have put on such, are not quite lost, they will bring the reward due to humanity and fidelity; it will yield satisfaction to us, that, however, we have been kind and faithful to them. The fidelity of remaining true friends may satisfy us: however if all other friendships should fail, there is one remains, worth millions of other friends, who can never prove unfaithful or inconstant, who never will be unmindful of us, or deficient in kindness toward us.

SERM. The death of friends doth, it may be, oppress thee
XXXIX. with sorrow.

Vid. Sen.
Ep. 63.

But canst thou lose thy best friend? canst thou lose the presence, the conversation, the protection, the advice, the succour of God? is he not immortal? is he not immutable? is he not inseparable from thee? canst thou be destitute of friends, whilst he stands by thee? Is it not an affront, an heinous indignity to him, to behave thyself, as if thy happiness, thy welfare, thy comfort had dépendance on any other but him? is it not a great fault to be unwilling to part with any thing, when he calleth for it?

Vid. Greg.
Naz. Ep.
202.

Neither is it a loss of thy friend, but a separation for a small time: he is only parted from thee as taking a little journey, or going for a small time to repose^d: within a while we shall be sure to meet again, and joyfully to congratulate, if we are fit, in a better place, and more happy state; *præmisimus, non amisimus*; we have sent him thither before, not quite lost him from us^e.

Thy friend, if he be a good man, (and in such friendships only we can have true satisfaction,) is himself in no bad condition, and doth not want thee; thou canst not therefore reasonably grieve for him; and to grieve only for thyself is perverse selfishness and fondness^f.

^d Οὐ γὰρ ἀπέθανεν ὁ πάντα ἄριστος ἐκεῖνος ἀνὴρ, κατὰ τὴν τοῦ Κυρίου φωνήν, ἀλλὰ καθεύδει ἔπνον τοῦ συνήθους μακρότερον. Theod. Ep. 68.

^e Ἀποδημίαν τοίνυν παρακαλῶ μακρὰν τὴν τελευτὴν, &c. Theod. Ep. 14.

^e Cur doles si periisse non credis? cur impatienter feras subductum interim quem credis reversurum? profectio est quam putas mortem. Tert. de Pat. 9. Sen. Ep. 63.

^f Impatientia in ejusmodi et spei nostræ male ominatur, et fidem prævaricatur, &c. Tert. *ibid.*

Ποῦ τὸ τῆς ἀγάπης ἀγαθὸν, ἑαυτῷ τὰ ῥάῳ διδόντα τῷ πλησίον ἀπονέμειν τὰ προσαντίστερα; Naz. Or. 19.

But thou hast lost a great comfort of thy life, and advantage to thy affairs here; is it truly so? is it indeed an irreparable loss, even secluding the consideration of God, whose friendship repaireth all possible loss? What is it, I pray, that was pleasant, convenient, or useful to thee in thy friend, which may not in good measure be supplied here? was it a sense of hearty good-will, was it a sweet freedom of conversation, was it sound advice or kind assistance in thy affairs? and mayest thou not find those left, which are alike able and willing to minister those benefits? may not the same means, which knit him to thee, conciliate others also to be thy friends? He did not alone surely possess all the good-nature, all the fidelity, all the wisdom in the world, nor hath carried them all away with him: other friends therefore thou mayest find to supply his room: all good men will be ready, if thou art good, to be thy friends; they will heartily love thee; they will be ready to cheer thee with their sweet and wholesome society, to yield thee their best counsel and help upon any occasion: is it not therefore a fond and unaccountable affection to a kind of personality, rather than want of a real convenience, that disturbeth thee?

In fine, the same reasons, which in any other loss may comfort us, should do it also in this: neither a friend nor any other good thing we can enjoy under any security of not soon losing it; our welfare is not annexed to one man no more than to any other inferior thing: this is the condition of all good things here to be transient and separable from us; and accordingly we should be affected toward them.

Fragile fractum est, mortale mortuum est.

SERM.
XXXIX.

But further, it perhaps displeaseth us, that the course of the world doth not go right, or according to our mind ; that justice is not well dispensed, that virtue is under hatches, that worth is not considered, that industry is not rewarded, that innocence and modesty are trampled upon ; that favour, partiality, corruption, flattery, craft, impudence do carry all before them ; devouring all the encouragements due to honest industry : this may be observed, but why should it displease ? art thou guilty of contributing to this ? then mend ; if not, then bear ; especially seeing thou canst not help it ; for so it hath always been and ever will be in the world, that things never have gone there as the wisest judge, or the best men desire : there have never been good men enough to sway the world ; nor will the few good men that are, be so active in promoting public good, as bad are in driving on their private designs. Doth not this course of things necessarily spring from the nature of men, which therefore we should no more be vexed at, than for that a serpent hath poison, or that a wasp hath a sting ? we cannot wonder at it, why then should we be strangely affected by it ? could any man ever have been pleased, if this were a sufficient cause of displeasure ? However the world goes, we may yet make a tolerable shift ; God is engaged competently to provide for us ; that should satisfy us. God observeth these things no less than we, and he can easily hinder them, yet he thinketh good to suffer them ; and shall not we do so likewise ? There is in fine appointed a judgment hereafter, when all these things shall be redressed and set straight ; when justice and virtue shall triumph, when integrity and industry shall find their due recompense : it is

but a moment to that time, and till then we may rest satisfied. SERM.
XXXIX.

Thus if we do survey and rightly state things, which cause discontent, and seem to render our condition hard and sad, we shall find, that not from the things, but from ourselves all the mischief proceeds: we by our imagination give to the lightest things a weight, and swell the smallest things into a vast bulk; we fancy them very frightful and doleful, then we tremble and grieve at them. Mere names (the names of poverty, of disgrace, of defeat) do scare us, without consulting reason, and considering how little terrible the things are themselves. We follow silly prejudices, judging that highly good, which the vulgar admireth; that very evil, which the weakest sort of men are wont to complain of: hence so commonly doth our case seem grievous. But in truth there is no condition so bad, but if we manage it well and wisely, if we bend our mind to comply with it, if we moderate our passions about the accidents thereof, if we vigilantly embrace and enjoy the advantages thereof, may not be easily supportable, yea prove very comfortable to us: it is our fond conceits, our froward humours, our perverse behaviours, which do create the trouble, which seemeth adherent to any condition, and embittereth every state; which from any slight occasion doth create vexation, and turneth every event into disaster.

2. As there is no condition here perfectly and purely good^s, (not deficient in some conveniences, not blended with some troubles,) so there is none so thoroughly bad, that it hath not somewhat conve-

^s — usque adeo nulla est sincera voluptas
Solicitique aliquid lætis intervenit. *Ovid.*

SERM. nient and comfortable therein; seldom or never all
 XXXIX. good things do forsake a man at once, or all mis-
 chiefs together assail him; somewhat usually abideth,
 which, well improved or wisely enjoyed, may satisfy
 a man, yea render his estate comparable to theirs,
 who to vulgar eyes appear to be in the best condi-
 tion: there is in every condition somewhat of good
 compensating for its evils, and reducing it to a
 balance with other more plausible states^b. We are,
 suppose again, in poverty, (that instance I propound
 usually, as the most ordinary ground of discontent;) but
 have we therewith good health? then most rich
 men may envy us, and reasonably we should not ex-
 change our state with many crazy princes: have we
 therewith our liberty? that is an inestimable good,
 which oftentimes the greatest men have wanted, and
 would have purchased with heaps of gold: have we
 therein a quiet mind, and a free use of our time? it
 is that, which wisest men have prized above any
 wealth, and which the chief men of the world would
 be glad to taste of: have we a clear reputation? we
 have then the best good that any wealth can yield,
 we have more than many can obtain in the most
 splendid fortune: have we any friends sticking to
 us? that is more than the richest persons can assure
 themselves of, to whom it is near impossible to dis-
 tinguish the friends of their person from the flat-
 terers of their fortune; it is a privilege and solace
 which princes are hardly capable to arrive at: have
 we a bare competency, sufficient to maintain our

^b Assuescendum conditioni suæ; et quam minimum de illa querendum, et quicquid habet circa se commodi apprehendendum est: nihil tam acerbum est, ex quo non æquus animus solatium inveniatur. *Sen. de Tranq. An. cap. 10.*

life? we thereby keep our appetites in better compass, and our faculties in greater vigour; we thence better relish all things; we in consequence thereof avoid the burdens, the diseases, the vices of sloth and luxury: have we further (as, if we are not very bad, we shall in this case assuredly have, humanity disposing all men thereto) the compassion of men? is not this somewhat better than that envy, that ill-will, that obloquy, which usually do attend wealth and prosperity? Why then, if our poor state hath so manifold conveniences, do we so much distaste it? why do we so dwell and pore on the small inconveniences we feel under it, overlooking or slighting the benefits we may enjoy thereby? This indeed ordinarily is our folly and infirmity, that the want of any little thing, which we fancy or affect, doth hinder us from satisfaction in all other things: *One dead fly causeth all our ointment to stink*; the possession of a kingdom will not keep us from being *heavy and displeased*, as Ahab was, if we cannot acquire a small vineyard near us; on that one thing our head runs continually, our heart is wholly set, we can think on, we can taste nothing else; the want of that; notwithstanding all our affluence, doth pinch us; our dainties thence do prove insipid, our splendours appear dim, every thing but that is a toy unto us: so capriciously and unaccountably prone are we to discontent.

3. Is our condition, let me ask again, so extremely bad, that it cannot be much worse? Are we sunk to the bottom of all calamity? No surely; God's providence will not suffer, the state of things here can never admit that to be; here are succours always ready against extremities; our own wit and industry,

SERM.
XXXIX.

Prov. xxvii.

Eccles. x. i.

1 Kings xxi.

SERM. the help of relations or friends, the natural pity and
 XXXIX. charity of our neighbours, will preserve us from
 them; especially persons in any measure innocent
 can never come near them: there will therefore
 never fail some good matter of content in what re-
 mains; a few good things, well improved, may
 greatly solace us. But, however, let us imagine our
 case to be the worst that can be; that a confluence
 of all temporal mischiefs and wants hath arrived,
 that we are utterly bereaved of all the comforts this
 world afforded; that we are stripped of all our
 wealth, quite sunk in our reputation, deserted of
 every friend, deprived of our health and our liberty;
 that all the losses, all the disgraces, all the pains
 which poor Job sustained, or far more and greater
 than those, have together seized on us; yet we can-
 not have sufficient reason to be discontent; for that
 nevertheless we have goods left to us in our hands,
 or within our reach, far surpassing all those goods
 we have lost, much outweighing the evils we do un-
 dergo: when the world hath done its worst, we re-
 main masters of things incomparably better than it,
 and all it containeth; the possession whereof may,
 and, if we be wise, will abundantly satisfy us. We
 are men still, and have our reason left behind, which
 alone, in worth, exceedeth all the treasures of the
 world; in well using which, and thereby ordering
 all things for the best, we become more worthy, and
 more happy than the most fortunate fool on earth;
 we may therein find more true satisfaction, than any
 wealth or any glory here can minister: we may have
 a good conscience left, (the sense of having lived
 well heretofore, or at least a serious resolution to
 live well hereafter,) and that is a *continual feast*,

Job, who
 ἐκίνωσιν αὐ-
 τοῦ (τοῦ δια-
 βόλου) βίλο-
 θήκην ἅπα-
 σαν κατατο-
 ξινόμενος δι'
 αὐτοῦ, &c.
 Chrys. ad
 Olymp. 2.

yielding a far more solid and savoury pleasure, than SERM.
the most ample revenue can afford: we may have XXXIX.
hope in God, (the author and donor of all good
things,) and thereby far greater assurance of our
convenient subsistence and welfare, than all present
possessions can bestow; we have reserved a free ac-
cess to the throne of grace, and thereby a sure means
(grounded on God's infallible word and promise) of
obtaining whatever is good for us; we have a firm
right to innumerable spiritual blessings and privi-
leges, each of them justly valuable beyond whole
worlds of pelf; we can, in a word, (we can if we
please,) enjoy God's favour, which immensely tran-
scendeth all other enjoyments, which vastly more
than countervaieth the absence of all other things:
of this, by applying ourselves to the love and service
of God, we are infallibly capable; of this no worldly
force or fortune can despoil us; we having this, our
condition cannot be poor, contemptible, or pitiful; it
is indeed thereby most rich, glorious, and happy:
for how can he be poor, that hath the Lord of all
things always ready to supply him; who hath *God*, Psal. lxxiii.
as the Psalmist is wont to speak, to be *his portion* 26. xvi. 5.
for ever? how can he be despicable, that hath the cxix. 57.
honour to have the Sovereign Majesty of the world cxlii. 5.
for his especial friend? how can he be miserable
who enjoyeth the fountain of all happiness, who hath
the light of God's countenance to cheer him, who
hath the consolations of God's holy Spirit to refresh
and revive him? what can he want, who, beside his
present interest in all the needful effects of God's
bountiful love, is an heir of heaven and everlasting
bliss? Seeing therefore it is in our power to be re-
ligious; seeing we may, if we will, (God's grace con-

SERM. curring, which preventeth us to seek, which never is
 XXXIX. withheld from those who seek it,) be good Christians;
 seeing nothing can hinder us from fearing God, or
 Rom. viii. can *separate us from his love*, neither can any thing
 39. render our condition bad or unhappy, really dis-
 Ps. xxxiv. 9. tressed or needy: *O fear the Lord*, saith the Psalm-
 ist, *for there is no want to them that fear him: the*
 Πλούσιαι ἱ- *young lions* (or the rich, as the LXX. render it) *do*
 πτωχίσκων. *lack and suffer hunger; but they that seek the*
 LXX. *Lord shall not want any good thing; and, Whoso*
 Eccles. viii. 5. *keepeth the commandment shall feel no evil thing,*
 Ezra viii. 22. *saith the Wise Man; and, The hand of our God is*
 upon all them that seek him, saith the prophet;
 1 Pet. iii. 13. and, *Who is he that shall harm you*, (or do ill to
 Ὁ κακώσων. you, or make you worse,) *if ye be followers of that*
 Rom. viii. 28. *which is good?* saith St. Peter; and, *We know,*
 saith St. Paul, *that to them who love God, all things*
 1 Tim. vi. 6. *cooperate for good; and, Godliness, saith he again,*
with contentedness is great gain; that is, supposing
we have the goods which piety ministereth, although
we have nothing more, we are, if we can be content,
very well to pass; it is abundantly sufficient for us.

Why then, I pray, are we discontent; what do we groan or grieve for? what is it that we do want? is it the use of reason, is it virtue, is it God's favour? then indeed we have good cause to be displeased; for the want of those things is indeed lamentable: but if we do want them, it is only ourselves that we should complain of; for we may have them if we will, and who can help it if we will not? Who, if we shall wilfully deprive ourselves of them, will be concerned to mind our complaints? But is it only a lump of trash, or a puff of honour, or a flash of pleasure, that we do need? Is it that we cannot

so delicately glut our bellies, or so finely clothe our SERM.
 backs, or so thoroughly soothe our fancies, as we XXXIX.
 could wish, that we so pitifully moan? Is it being
 restrained in some respects from the swinge of our
 humour, is it that we are not so much regarded, or
 are slighted by some persons, is it that we are cross-
 ed in some design, that so discomposeth and dis-
 courageth us? then are we sottishly fond and child-
 ish in our conceits and our affections: for proper it
 is to children, whenas they want no solid or substan-
 tial goods, to wail for worthless toys and trinkets; it
 is for children, when they have not their will in
 petty and impertinent matters, to cry and lament;
 children are much affected with every word or little
 show that crosseth them: if we were (as St. Paul
 chargeth us to be) *perfect men*, if we had manly 1 Cor. xiv.
 judgments, and manly affections toward things, we 20.
 should not so regard or value any of these temporal
 and transitory things, either good or evil, as by the
 want of one sort, or by the presence of the other, to
 be much disturbed; we should, with St. Paul, style
 any present evil, τὸ ἐλαφρὸν τῆς θλίψεως, *a lightness of* 2 Cor. iv.
affliction; we should with him reckon, *that the suf-* 17.
ferings of this present time are not worthy to be Rom. viii.
compared with the glories which shall be revealed 18.
to us; we should, with St. Peter, *greatly rejoice*, 1 Pet. i. 6.
though for a season we are in heaviness, through
manifold trials, or afflictions: we should esteem any
 condition here very tolerable, yea very good.

4. In truth, (if we will not mince the matter, and
 can bear a truth sounding like a paradox,) usually
 our condition is then better, when it seemeth worse;
 then we have most cause to be glad, when we are
 aptest to grieve; then we should be thankful, when

SERM. we do complain : that it appeareth otherwise to us,
 XXXIX. it is because in our taxations of things we do ordinarily judge (or rather not judge, but fancy, not hearing or regarding any dictate of reason) like beasts; prizing things merely according to present sense or show, not examining their intrinsic natures, or looking forward into their proper fruits and consequences.

Adversity (or a state wherein we are not furnished with all accommodations grateful to sense or fancy; or wherein somewhat doth cleave to us offensive to those inferior powers of soul) is the thing which we chiefly loathe and abominate; whereas, in true judgment, nothing commonly is more necessary, more wholesome, more useful and beneficial to us; nothing is more needful, or conducive to the health of our soul, and to our real happiness, than it: it is the school of wisdom, wherein our minds are disciplined and improved in the knowledge of the best things, whence it is termed παιδεία, that is, instructive chastisement^h: so David found it; *It is*, said he, *good for me that I have been afflicted, that I might learn thy statutes*; and our Lord himself, Heb. v. 8. *ἔμαθεν ἀφ' ὧν ἔπαθε, He learned obedience from what he suffered*. It is the academy wherein virtue is acquired and exercisedⁱ; so God meant it to his

Ps. cxix. 71.
 1 Cor. xi. 32.
 Κρινόμενοι
 ὑπὸ Κυρίου
 παιδυνόμεθα.

Heb. v. 8.

^h ——— multoque in rebus acerbis,

Acrius advertunt animos ad religionem. *Lucret.* iii. p. 64.

Καὶ γὰρ τὸν τύφον περισπᾷ, καὶ τὴν ῥαθυμίαν ἐκκόπτει πᾶσαν ἢ θλίψιν, καὶ πρὸς ὑπομονὴν ἀλείφει κάκαλύπτει τῶν ἀνθρωπίνων πραγμάτων τὴν εὐτέλειαν, καὶ πολλὴν εἰσάγει τὴν φιλοσοφίαν, &c. *Chrys.* in 2 Cor. Orat. 26.

ⁱ Miraris tu, si Deus, ille bonorum amantissimus qui illos quam optimos esse atque excellentissimos vult, fortunam illis cum qua exerceantur assignat? *Sen. de Prov.* 2.

people: *The Lord thy God, saith Moses, led thee his forty years in the wilderness, that he might humble thee, and prove thee.* So the Wise Man saith, *that by the sadness of the countenance the heart is made better; and, that stripes do cleanse the inward parts of the belly.* And, *It yieldeth,* saith the apostle, *the peaceable fruit of righteousness to them that are exercised thereby.*

SERM.
XXXIX.

Deut. viii. 2.
Eccles. vii.

3.
Prov. xx. 30.

Heb. xii. 11.

James i. 3.

Rom. v. 3.

It is the furnace of the soul, wherein it is tried, cleansed, and refined from the dross of vain conceits, of perverse humours, of vicious distempers: *When,* saith Job, *he hath tried me, I shall come forth as gold;* and, *Gold,* saith the Wise Man, *is tried in the fire, and acceptable men in the furnace of adversity^k.*

Job xxiii.

10.
(Psal. lxi.

10.)
Eccles. ii. 5.

Sap. iii. 5.
(Isa. i. 25.

xlvi. 10.
Mal. iii. 23.

Dan. xi.
35.)

It is the method whereby God reclaimeth sturdy sinners to goodness, engageth them to seek and serve himself: so of the Israelites the prophet saith, *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them;* so Manasses, when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers; so Nebuchadnezzar, after being driven from his kingdom, his understanding returned unto him, and he blessed the Most High, and praised and honoured him that liveth for ever; so David himself, *Before,* said he, *I was afflicted I went astray, but now have I kept thy word.*

Isa. xvi. 16.
xxix. 19.

Hos. v. 15.
Ps. lxxviii.

34. cvii. 4,
&c. lxxxiv.

16.
2 Chron.

xxiii. 12.
Dan. iii. 34.

Ps. cxix. 67.

It is that whereby God doth prepare men, and doth entitle them to the blessed rewards hereafter:

^k Hence πειρασμός (trial) is the usual word signifying it. 1 Pet. i. 6, &c.

SERM. ¹ *Our light affliction, saith St. Paul, which is but for*
 XXXIX. *a moment, worketh for us a far more exceeding*

2 Cor. iv. 17.

Heb. x. 36.

ὑπομονῆς ἵ-

χίτι χρίαν,

&c.

1 Pet. i. 6, 7.

and eternal weight of glory; and, Ye, saith St. Peter, greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ. Such is the nature, such the use, such the fruits of adversity.

It is indeed scarce possible, that, without tasting it somewhat deeply, any man should become in good measure either wise or good^m. He must be very ignorant of himself, (of his own temper and inclinations, of the strength and forces of his reason,) who hath not met with some rubs and crosses to try himself and them with: the greater part of things he must little understand, who hath not experienced the worst part: he cannot skill to wield and govern his passions, who never had them stirred up, and tossed about by cross accidents: he can be no good pilot in matters of human life, who hath not for some time sailed in a rough sea, in foul weather, among sands and shelves: he could have no good opportunity of employing thoroughly, or improving his wit, his courage, his industry, who hath had no

¹ Ἡ γὰρ τῶν πόνων ἐπίτασις, μισθῶν ἐπίτασις ἐστὶ, καὶ ἔρεισμα ἀσφαλὲς πρὸς τὸ μὴ ἐκόντας ἐκπεσεῖν· καὶ γὰρ τύφον καταστέλλει, καὶ ῥαθυμίαν ἀποστρέφει, καὶ φρονιμωτέρους ποιεῖ καὶ εὐλαβεστέρους ἐργάζεται, &c. Chrys. tom. vi. Or. 9.

^m Nihil infelicius eo, cui nihil unquam evenit adversi, non licuit enim illi se experiri. Sen. de Provid. 3.

Non fert ullum ictum illæsa felicitas. Ibid.

straits to extricate himself from, no difficulties to sur-
 mount, no hardships to sustainⁿ: the virtues of hu-
 mility, of patience, of contentedness necessarily must
 be unknown to him, to whom no disgraces, no wants,
 no sore pains have arrived, by well enduring which,
 those virtues are learnt, and planted in the soul:
 scarce can he become very charitable or compassion-
 ate to others, who never himself hath felt the smart
 of affliction, or inconveniences of any distress; for
 even, as the apostle teacheth us, our Saviour him-
 self was obliged *to suffer tribulation*, that he thence
 might become *merciful*, and *disposed to succour*
the afflicted. (No wonder, if he *that liveth in con-*
tinual prosperity be a Nabal, churlish and discour-
 teous, insensible of other men's grievances :) and how
 can he express much piety or love to God, who is
 not (in submission to God's will, and for his sake)
 put to suffer any thing grievous, or want any thing
 desirable^o? When can he employ any great faith or
 hope in God, who never hath any visible need of
 succour or relief from him, who hath other present
 aids to confide in? How can he purely delight in
 God, and place his sole felicity in him? How can
 he thoroughly relish spiritual things, whose affec-
 tions are taken up by an affluence of other goods,
 whose appetites are glutted with enjoyment of other
 delights? What but deprivation of these things can
 lay open the vanity, the deceitfulness, and slipperi-

SERM.
XXXIX.

Non ignara
mali mis-
ris succur-
rere disco.
Æn. 2.

Heb. ii. 17,
18. iv. 15,
16.

1 Sam. xxv.
3.

ⁿ Quæ latet, inque bonis cessat non cognita rebus,

Apparet virtus, arguiturque malis. Ovid. Trist. iv. 3.

^o Cum molestiæ in hujus vitæ fragilitate crebrescent, æternam
 requiem nos desiderare compellunt. Mundus quippe iste pericu-
 losior est blandus, quam molestus, et magis cavendus quam se illi-
 cit diligi, quam cum admonet, cogitque contemni. Aug. Ep. 144.

SERM. XXXIX. ness of them? What but crosses and disappointments here can withdraw our minds from a fond admiration, and eager affection toward this world? What but the want of these joys and satisfactions can drive us to seek our felicity elsewhere? when *the deceit of riches* posseseth us, how can we judge right of things? when cares about them distract us, how can we think about any thing that is good? when their snares entangle us, and their clogs encumber us, how can we be free and expedite in doing good? when abundance fatteneth our hearts, and ease softeneth our spirits, and success puffeth up our minds; when pride, sensuality, stupidity, and sloth (the almost inseparable adherents to large and prosperous estates) do continually insinuate themselves into us, what wisdom, what virtue are we like to have?

Matt. xiii.

22.

1 Tim. vi. 9.

Luke x. 41.

Deut. xxxii.

15.

Prov. i. 32.

xxx. 9.

Hos. xiii. 6.

Ps. xxx. 6.

Jer. xxii.

21.

Amos vi. 1,

&c.

Seeing then adversity is so wholesome and useful, the remedy of so great mischiefs, the cause of so great benefits to us, why should we be displeased therewith? To be displeased with it, is to be displeased with that which is most needful or most convenient for us, to be displeased with the health and welfare of our souls; that we are rescued from errors and vices, with all their black train of miseries and mischiefs; to be displeased that we are not

¶ Ardua nam res est opibus non tradere mores. *Mart.*

Munera ista fortunæ putatis? insidiæ sunt. *Sen. Ep. 8.*

Viscata beneficia. *Ib.*

¶ Gratulari et gaudere nos decet dignatione divinæ castigationis——O servum illum beatum, cujus emendationi Dominus instat; cui dignatur irasci, quem admonendi dissimulatione non decipit. *Tert. de Pat. 11.*

Ὁ ἀμαρτάνων κἄν μὴ κολάζεται, πάντων ἐστὶν ἀθλιώτερος, &c. *Chrys. Ἀνδρ. 5.*

detained under the reign of folly and wickedness, **SERM. XXXIX.**
that we are not inevitably made fools and beasts.

To be disgusted with Providence for affliction or poverty, is no other than as if we should be angry with our physician for administering a purge, or for prescribing abstinence to us^r; as if we should fret at our chirurgeon for searching our wounds, or applying needful corrosives; as if we should complain of the hand which draweth us from a precipice, or *pulleth us out of the fire*. *Many benefits*, saith Jude 23. Seneca, *have a sad and rough countenance, as to burn and cut in order to healing*^s: such a benefit of God is adversity to us; and as such with a glad-some and thankful mind should we receive it.

If with a diligent observation we consult experience, we shall find, that as many have great cause to bewail that they have been rich, that they have Luke vi. 24. been blinded and corrupted with prosperity, that James v. 1. they have *received their consolation here*; so many Amos vi. 1, &c. have great reason to be glad that they have been poor, that they have been disappointed, that they have tasted the bitter cup; it having instructed and corrected them; it having rendered them sober and considerate, industrious and frugal, mindful of God, and devout toward him: and what we may rejoice in when past, why should we not bear contentedly when present? why should not the expectation of such good fruits satisfy us^t?

^r *Η νοσούντων ἰατροίαι, ἢ ὑγιαίνόντων γυμνασίαι. Simpl.

Κρείττων εὐημερίας ἀχαλινώτου νόσος φιλόσοφος. Naz. Ep. 66.

^s Beneficia multa tristem et asperam frontem habent, quemadmodum urere, et secare, ut sanes. Sen. de Benef. v. 20.

^t Horrorem operis fructus excusat. Tert. Scorp. 5.

Let our condition be what it will, we are the same. It doth

SERM. Why should not such a condition, being so plainly
 XXXIX. better in itself, seem also better unto us? We cannot, if we are reasonable, but approve it in our judgment; why then are we not fully reconciled unto it in our affection?

not change us in our intrinsic worth or state. It is but a garment about us, or as weather.

——— Ego utrum

Nave ferar magna an parva, ferar unus et idem. *Hor. Ep. ii. 1.*

S E R M O N XL.

OF CONTENTMENT.

PHIL. iv. 11.

I have learned, in whatsoever state, &c.

IT further: Let our state be, as to quality, **SERM.**
it will, good or bad, joyful or unpleasant, we **XL.**
it consider, that it cannot be desperate, it may
lasting; for there is not any necessary con-
between the present and the future: where-
the present, being momentary and transient,
le trouble us, so the future, being unknown
certain, should not dismay us. As no man
ably can be elevated with confidence in a good
presuming on its duration, (*Boast not thyself* **Prov. xxvii.**
tomorrow, for thou knowest not what a day may^{1.}
forth;) so no man should be dejected for a
e, in suspicion that it will abide long^a; seeing
(considering the frequent vicissitudes that
and the flux nature of all things here) is each
n in itself stable; and the continuance of each
ely dependeth on God's arbitrary disposal; and
l often doth overturn prosperity, to human
ent most firmly grounded, so he most easily
dress the to appearance most forlorn adversity;

ta intervenient quibus vicinum periculum vel prope ad-
aut subsistat aut desinat, aut in alienum caput transeat.

SERM. and he, being especially *the helper of the helpless*,
 XL. doth frequently perform it: as *he poureth contempt*
 Psal. lxxii. *upon princes, and weakeneth the strength of the*
 12. cvii. 9. *mighty*; so *he raiseth the poor out of the dust, and*
 x. 4. cvi. 9. *lifteth the needy out of the dunghill: he casteth*
 Job xii. 21. *down the mighty from their seat, and exalteth the*
 Ps. cvii. 40. *humble and meek: he sendeth the rich empty*
 Isa. xxv. 5. *away, and filleth the hungry with good things.*
 Job v. 11. *He maketh sore, and bindeth up; he woundeth,*
 Isa. ii. 11. *and his hands make whole.*
 Psal. xviii. 27.
 Ps. cxiii. 7.
 cvii. 41.
 Job v. 18.
 1 Sam. ii. 7.

Considering therefore the reason of things, and the nature of God, if our state be at present bad or sorrowful, we have more reason to hope for its amendment, than to fear its continuance^b. If indeed things went on in a fatal track, merely according to a blind and heedless chance, or a stiff and unalterable necessity; if there were no remedy from God's providence, or support by his grace to be expected; (although even then there would be no reason to grieve or complain; grief would be unreasonable, because unprofitable, complaint would be vain, because fortune and fate are deaf;) yet our infirmity might somewhat excuse that idle proceeding; but
 Matt. x. 29, since *not a sparrow falleth to the ground, not a*
 30.
 Luke xxi. *hair of our head perisheth*; nothing at all passeth
 18. otherwise than by the voluntary disposition of a most wise and gracious God; since he doth always strictly view, and is very sensible of our griefs, yea doth in a manner sympathise with them, (according to those
 Hos. xi. 8. *pathetical expressions in the prophets: His bowels*

^b Τοῖς γε νοῦν ἔχουσι καὶ σώφρονι λογισμῷ κεχρημένοις οὐδὲν τῶν ἀνθρωπίνων ἀδόκητον, οὐδὲν γὰρ τούτων σταθερὸν ἢ βέβαιον, &c. Theod. Ep. 14.

Sperat adversis, metuit secundis,

Alteram sortem bene præparatum pectus. Hor. Carm. ii. 10.

sound, and are troubled ; his heart is turned within him ; In all their afflictions he was afflicted :) since **SERM. XL.** he further hath by promise obliged himself to *care* **Jer. xxxi. 20.** *for us*, to support and succour us ; we have all rea- **Isa. lxiii. 9.** son to hope, yea firmly to believe, (if at least we can **15.** **Luke xii. 29, 31.** find in our hearts to hope and to believe,) that we **Heb. xiii. 5.** shall, as soon as it is good and expedient for us, find **Matt. vi. 33.** relief and ease ; we shall have that *εὐκαιρον βοήθειαν*, **Phil. iv. 6.** *that seasonable succour*, of which the apostle to the **1 Pet. v. 7.** Hebrews speaketh. **Psal. lv. 23.** **xxxvii. 5.** **Heb. iv. 6.**

Hope lieth at the bottom of the worst condition that can be: *The poor*, saith Job's friend, *hath* **Job v. 16.** *hope* ; and the rich can have no more ; the future being equally close to both, the one can have no greater assurance to keep what he hath, than the other hath to get what he needeth ; yea clearly the poor hath the advantage in the case ; for God hath more declared, that he will relieve the poor man's want, than that he will preserve the rich man's store : if then we have in every condition a hope present to us, why do we *grieve as those who have no hope ?* **1 Thess. iv. 13.** having ever ready the best anchor that can be to rest **Heb. vi. 19.** upon, (for in this rolling sea of human affairs there is no firmer anchor than hope,) why do we let our minds be tossed with discontentful solitudes and fears ? why do we not rather, as the apostle enjoine- **Rom. xii.** *th, rejoice in hope*, than grieve out of despair ? why **12.** do we not, as the prophet adviseth, *hope and wait* **Lam. iii. 26.** *quietly for the salvation of the Lord ?* The effect of so reposing ourselves for the future on God's providence would be perfect content and peace, according to that of the prophet, *Thou wilt keep him in* **Isa. xxvi. 3.** *perfect peace, whose mind is stayed on thee ; be- cause he trusteth in thee ;* and that of the Wise Man,

SERM. *A patient man will bear for a time, and afterwards*
 . XL. *joy shall spring up unto him.*

Eccl. i. 23. The truth is, and it seemeth very observable, in order to our purpose, that most discontent ariseth, not from the sense of incumbent evil, but from suspicion, or fear of somewhat to come; although God at present dispenseth a competency of food and raiment, although we are in a tolerable condition, and feel no extremity of want or pain, yet, not descrying the way of a future provision for us, answerable to our desires, we do trouble ourselves; which demeanour implieth great ignorance and infidelity^c: we think God obliged in kindness, not only to bestow upon us what is needful in its season, but to furnish us with stores, and allow us securities; we must have somewhat in hand, or we cannot trust him for the future: this is that which our Saviour cautioneth against, as the root of discontent and sign of diffidence; *Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient to the day is the evil thereof*: an advice no less pious, than manifestly full of reason and wisdom: for what a palpable folly is it to anticipate that evil which we would avoid; then, when we earnestly desire to put off sorrow, to pull it toward us; to feel that mischief which possibly shall never be; to give it a being in our fancy which it may never have in nature^d? Could we follow this advice,

Matt. vi. 34.

^c Πολλῆς μικροψυχίας ἐστὶν ὑπὲρ τῶν ὕστερον συμβησομένων, ἢ μηδὲ ὅλως συμβησομένων τὴν ἀθυμίαν ἤδη καρποῦσθαι καὶ κόπτεσθαι. Chrys. ad Stag. 2.

^d Calamitosus est animus futuri anxius, et ante miseriam miser. Sen. Ep. 18.

Ne sis miser ante tempus; cum illa quæ imminetia expavisti,

never resenting evils before they come, never pre-
judging about future events against God's providence
and our own quiet; constantly depending on the
Divine care for us; not taking false alarms, and
trembling at things which shall never come near us;
not being disturbed with panic fears; no discontent
could ever sieze upon us: for the present is ever
supportable; our mind cannot be overwhelmed by
the pangs of a transitory moment.

If we need further encouragement for application
of this remedy, we have manifold experiments to
assure its virtue: as there are innumerable pro-
mises that none who hope in God shall be dis-
appointed; so there are many illustrious examples
of those, whom God hath in remarkable manner and
wonderful measure relieved from wants and dis-
tresses, raising them out of deepest poverty, con-
tempt, and worldly wretchedness, into most eminent
degrees of wealth and prosperity: *Look*, saith the
Hebrew Sage, *into the ancient generations, and see;
Who hath trusted in the Lord, and hath been
ashamed? Or who hath abiden in his fear, and
hath been forsaken? Or who hath invoked him,
and he did overlook (or despise) him?* If we look
into those generations, we may there find Joseph,
out of slavery and out of prison, advanced to be the
chief governor of a most flourishing kingdom: Moses,
from an exile and a vagrant, made the redeemer and
commander of a populous nation: Job, out of ex-

SERM.
XL.

Lam.iii.25.
Isa.xxx.18.
xl. 31. xlix.
23.
Psal.xxv. 3.
xxxvii. 9.
ix. 10.
2 Chron.
xxviii. 9.
Ezr.viii.22.
Amos v. 4.
2 Chron.
xv. 2.

Eccl. ii. 10.

fortasse nunquam ventura sint, certe nondum venerint, &c. *Sen.
Ep. 13.*

Quod juvat dolori suo occurrere? satis cito dolebis cum ve-
nerit. *Ibid.*

Quoties incerta erunt maria, tibi fave. *Ibid.*

SER M. treme poverty and disgrace, restored to be in wealth
 XL. and honour *twice* greater than *the greatest men of*
 Job xlii. 10. *the East*: Daniel, out of captivity and persecution,
 i. 3. become president of the greatest monarchy on earth:
 David, raised out of great meanness to highest dig-
 nity, restored out of extreme straits into a most
 prosperous state; according to those words of ad-
 miration and acknowledgment: *O what great trou-*
 Psal. lxxi. *bles and adversities hast thou shewed me; and yet*
 18. lxix. 29. *didst thou turn and refresh me, yea and brought-*
 xviii. 36. *est me from the deep of the earth again: thou hast*
brought me to great honour, and comforted me on
every side. Thus hath God eminently done with
 divers; thus we may be assured that he will do
 competently with us, if with the like faith and pa-
 tience we do, as they did, rely and wait upon him.

6. But further, imagine or suppose that our con-
 dition (so irksome to us at present) will certainly
 hold on to the utmost; yet consider also that it
 soon will cease, and change of itself: since we are
 mortal, our evils cannot be perpetual, we cannot
 long be infested with them.

As it may debase and imbitter all the prosperity
 in the world, to consider that it is very fading and
 short-lived; that its splendour is but a blaze, its
 Eccl. vii. 6. pleasure but a flash, its joy but as the *crackling of*
thorns; so it should abate and sweeten any adver-
 sity, to remember that it is passing away, and sud-
 denly will be gone^c. Put, I say, the worst case that
 can be: that it were certainly determined, and we
 did as certainly know it, that those things which
 cause our displeasure should continue through our

^c (Psal. xxvii. 13.) I had fainted, if I had not believed to see
 the goodness of the Lord in the land of the living.

whole life ; yet since our life itself will soon be spun **SERM.**
 out, and with it all our worldly evils will vanish, **XL.**
 why are we troubled ? What is said of ourselves
 must in consequence be truly applied to them : *They* ^{1 Chron. xxix. 15.}
flee like a shadow, and continue not ; they are *winds* ^{Ps. lxxviii. 39.}
passing and coming not again ; they are *vapours* ^{Jam. iv. 14.}
appearing for a little time, and then vanishing
away ; they *wither like grass, and fade away as a* ^{Ps. xc. 5.}
leaf ; they may die before us, they cannot outlive ^{Isa. xlv. 6.}
 us ; our life is but *a handbreadth* : and can then ^{Ps. xxxix.}
 our evils have any vast bulk ? *Our age is as no-* ^{5. Omnia bre-}
thing, and can any crosses therein be then any great ^{via tolera-}
 matter ? How can any thing so very short be very ^{debent,}
 intolerable ? It is but *ὀλίγον ἄρτι λυπηθέντες*, being, as ^{etiamsi magna.}
 St. Peter speaketh, *a little while yet aggrieved* ; it ^{Cic. Lel.}
 is but *μικρὸν ὅσον ὅσον*, *a small quantity, whatever it*
be, of time, as the apostle to the Hebrews saith, that ^{1 Pet. i. 6.}
we need patience ; it is but *τὸ παρῑντὶκα ἐλαφρὸν τῆς* ^{Heb. x. 36,}
θλίψεως, *an affliction for a present moment* ; and ^{37.}
 therefore, as St. Paul intimateth, *light* and inconsiderable, that we are to undergo. We have but a
 very narrow strait of time to pass over, but we shall
 land on the firm and vast continent of eternity ; when
 we shall be freed from all the troublesome agitations,
 from all the perilous storms, from all the nauseous
 qualms of this navigation ; death (which may be very
 near, which cannot be far off) is a sure haven from
 all the tempests of life, a safe refuge from all the per-
 secutions of the world, an infallible medicine of all the
 diseases of our mind and of our state : it will enlarge
 us from all restraints, it will discharge all our debts,
 it will ease us from all our toils, it will stifle all our
 cares, it will veil all our disgraces ; it will still all our
 complaints, and bury all our disquiets ; it will wipe

SERM. all tears from our eyes, and banish all sorrow from
 XL. our hearts : it perfectly will level all conditions, setting the high and low, the rich and poor, the wise and ignorant, all together upon even ground^f; smothering all the pomp and glories, swallowing all the wealth and treasures of the world.

It is therefore but holding out a while, and all our molestation, of its own accord, will expire : time certainly will cure us ; but it is better that we should owe that benefit to reason, and let it presently comfort us^g : it is better, by rational consideration, to work content in ourselves, using the brevity and frailty of our life as an argument to sustain us in our adversity, than only to find the end thereof as a natural and necessary means of evasion from it.

Serious reflection upon our mortality is indeed, upon many accounts, a powerful antidote against discontent ; being apt to extirpate the most radical causes thereof.

Is it because we much admire these worldly things that we so much grieve for the want of them ? this will quell that admiration ; for how can we admire them, if we consider how in regard to us they are so very transitory and evanid ? How can we deem them much worth the having, when we can for so little time enjoy them, must so very soon quite part from them ?

1 John ii.
27.

How can we dote on the world, sceing *the world*,

^f ἴσος χώρος ἅπασιν, πένησι τε καὶ βασιλεῦσι.

Πάντες ἴσοι νέκυες. Phocyl.

^g Κρεῖττον——

Ὁ μέλλεις τῷ χρόνῳ χαρίζεσθαι, τοῦτο χαρίζεσθαι τῷ λόγῳ. Plut. ad Apoll.

as St. John saith, *passeth away, and the desire* SERM.
hereof. XL.

How can we value any worldly glory, since *all* ^{1 Cor. vii.}
the glory of men is, as St. Peter telleth us, *as the* ^{31.}
flower of the grass; since, as the Psalmist saith, ^{Eccl. i. 3,}
man in honour abideth not, but is like the beasts ^{&c.}
that perish. ^{1 Pet. ii. 24.}
^{Psalm xlix.}
^{12. lxxxii.}
^{6.}

How can we *set our heart* on riches, considering ^{Prov. xxvii.}
that riches are not for ever, nor can, as the Wise ^{24. xi. 4.}
Man saith, *deliver from death*; that, as St. James
admonisheth, *The rich man fadeth in his ways*; ^{James i. 11.}
that it may be said to any rich man, as it was to
him in the gospel, *Thou fool, this night thy life* ^{Luke xii.}
shall be required of thee, and what thou hast pre- ^{20.}
pared to whom shall it fall? How can we fancy
pleasure, seeing it is but *πρόσκαιρος ἀπόλαυσις*, a very ^{Heb. xi. 25.}
temporary fruition; seeing, however we do *eat*, or ^{1 Cor. xv.}
drink, or *play*, it followeth, *the morrow we shall* ^{32.}
lie?

How can we even admire any secular wisdom and
knowledge, seeing that it is, as the Psalmist telleth
us, true of every man, that *his breath goeth forth*, ^{Ps. xli. 4.}
he returneth to his earth, in that very day his
thoughts perish; particularly it is seen that *wise* ^{Ps. xlix. 10.}
men die no otherwise than as *the foolish and*
brutish person perisheth; that, as Solomon with
regret observed, *There is no work, nor device, nor* ^{Eccl. ix. 10.}
knowledge, nor wisdom in the grave whither we ^{ii. 14.}
are going.

Do we admire the condition of those, who upon
the stage do appear in the state of kings, do act the
part of wealthy men, do talk gravely and wisely like
judges or philosophers for an hour or two? If we do

SERM. not admire those shadows and mockeries of state,
 XL. why do we admire any appearances upon this theatre
 of the world, which are scarce a whit less deceitful
 or more durable than they ?

Is it an envious or disdainful regret at the advantages of others before us (of others perhaps that are unworthy and unfit, or that are, as we conceit, no more worthy and capable than ourselves) that gnaweth our heart ? is it that such persons are more wealthy, more honourable, in greater favour or repute than we, that vexeth us ? The consideration how little time those slender preeminences will last, may (if better remedies want due efficacy) serve toward rooting out that disease : the Psalmist doth several times prescribe it : *Fret not thyself, saith he, against evil doers, neither be thou envious against the workers of iniquity ; for they shall soon be cut down like the grass, and wither as the green herb :*

Ps. xxxvii. 1, 2.

Ps. xlix. 17. and again, *Be not afraid when one is made rich, and when the glory of his house is increased ; for when he dieth he shall carry nothing away, his glory shall not descend after him :* and he, being fallen into this scurvy distemper, did follow his own prescription, *I was, saith he, envious at the foolish, when I saw the prosperity of the wicked——until I went into the sanctuary of God, then understood I their end ; surely thou didst set them in slippery places——How are they brought into desolation as in a moment !* So likewise doth Solomon prescribe : *Let not, saith he, thine heart envy sinners : why not ? because surely there is an end, and thine expectation shall not be cut off :* there will be a close of his undeserved prosperity, and a good suc-

Ps. lxxiii. 8, 17.

Prov. xxiii. 17, 18.

cess to thy well-grounded hope. So whatever doth SERM.
breed discontent, the reflection upon our mortal and XL.
frail state will be apt to remove it.

It was that which comforted Job, and fortified his patience under so grievous pressures : *All the* Job xiv. 14,
days of my appointed time, said he, *I will wait till*¹
my change come : he would not be weary while he lived of his afflictions, *because the days of man are* Gen. xlvii.
few, and full of trouble : if they are *full of trouble*,⁹ and that be a saddening consideration ; yet they are *few*, and that maketh amends, that is comfortable.

7. I add, that it is somewhat consolatory to consider, that the worse our condition is here, the better we may hope our future state will be ; the more trouble and sorrow we endure, the less of worldly satisfaction we enjoy here, the less punishment we have to fear, the more comfort we may hope to find hereafter : for as it is a woful thing to have received *our portion*, to have enjoyed *our consolation in this life*, so it is a happy thing to have undergone our pain here. A purgatory under ground is probably a fable ; but a purgatory upon earth hath good foundations ; God is wont so to order it, that all men, that especially good men, shall undergo it : for, *What son is there whom the father doth not* Heb. xii. 7.
chasten ? All that will live godly in Christ Jesus 2 Tim. iii. 12.
must suffer persecution.

8. A like consolation it is to consider, that wealth and prosperity are great talents, for the improvement of which we must render a strict account, so that *to whom much is given, from him much shall be required* ; so that they are, in effect, a burden, from which poverty includes an exemption : for the less we have, the less we have to do, the less we are

SERM. responsible for ; our burden is smaller, our account
XL. will be more easy.

τῶν μὴ δυνα-
τῶν ἰφίσταται
ἀνδραποδῶδες
καὶ ἡλίθιον,
ξίνου, θισ-
μαχοῦντος
ὡς μόνον αἰόν-
τι, τοῖς δόγ-
μασιν τοῖς
ἑαυτοῦ.
Epict. iii.
24.

9. I shall, in reference to our condition and the nature of those things which cause our discontent, but propose one consideration more, or ask one question : What is it that we do want, or wait for? Is it any good we want, which by our care and industry we can procure ; is it any evil that afflicteth us, which by the like means we can evade ? If it be so, why then do we not vigorously apply ourselves to the business ^h ; why do we not, instead of idle vexation and ineffectual complaints, use the means offered for our relief ? Do we like and love trouble ? let us then be content to bear it, let us hug it and keep it close ; if not, let us employ the forces afforded us by nature, and by occasion, to repel and remove it.

But if we grieve and moan, because we cannot obtain some good above our reach, or not decline some unavoidable evil, what do we thereby but palpably express our folly, and wilfully heighten our woe ; adding voluntary displeasure to the heap of necessary want or pain ; impressing more deeply on ourselves the sense of them ? in such a case patience is instead of a remedy ⁱ, which though it do not thoroughly cure the malady, yet it somewhat alleviateth it, preventing many bad symptoms, and assuaging the paroxysms thereof ^k. What booteth it

^h — Πράως φέρε μὴδ' ἀγανάκτει,
'Εἰσθαι δὲ πρέπει, καθ' ὅσον δύνη. Aur. Carm.

ⁱ — Levius fit patientia
Quicquid corrigere est nefas. Hor.

^k Animus æquus optimum est æumnæ condimentum. Plaut.
Rud.

to wince and kick against our fortune? to do so SERM.
XL.
will inflame us, and make us foam, but will not relieve or ease us: if we cannot get out of the net or the cage, to flutter and flounce will do nothing but batter and bruise us¹.

But further, to allay our discontents, let us consider the world, and general state of men here.

1. Look *first* upon the world, as it is commonly managed and ordered by men: thou perhaps art displeased, that thou dost not prosper and thrive therein; that thou dost not share in the goods of it; that its accommodations and preferments are all snapt from thee; that thy pretences are not satisfied, and thy designs fail: this thou dost take to be somewhat hard and unequal, and therefore art grieved. But if thou art wise, thou shouldst not wonder; if thou art good, thou shouldst not be vexed hereat: for thou hast not, perhaps, any capacity for this world; thy temper and disposition are not framed to suit with its way; thy principles and rules do clash with it, thy resolutions and designs do not well comport with prosperity here; thou canst not or wilt not use the means needful to compass worldly ends: thou perhaps hast a meek, quiet, modest, sincere, steady disposition; thou canst not be pragmatical and boisterous, eager and fierce, importunately troublesome, intolerably confident, unaccountably versatile and various: thou hast certain

¹ Ἐπὶ ζημίᾳ χρημάτων, καὶ θανάτῳ, καὶ ἀρρώστίᾳ καὶ τοῖς λοιποῖς τοῖς συμπίπτουσιν ἡμῖν δεινοῖς ἀλγοῦντες καὶ ἀθυμοῦντες οὐ μόνον οὐδεμίαν ἀπὸ ταύτης καρπούμεθα παραμυθίαν, ἀλλὰ καὶ ἐπιτείνομεν τὰ δεινά. Chrys. Ἄνδρ. 3.

Οἱ δὲ τῷ πάθει δουλωθέντες οὐδὲν μὲν κερδαίνουσιν ὀλοφυρόμενοι, ἀνισχυοῦντες δὲ βιάσονται, καὶ παροξυνοῦσι τῶν ὅλων τὸν ἡγεμόνα. Theod. Ep. 15.

SERM. XL. pedantic notions about right and wrong, certain romantic fancies about another world, (unlike to this,) which thou dost stiffly adhere to, and which have an influence upon thy actions : thou hast a squeamish conscience, which cannot relish this, cannot digest that advantageous course of proceeding ; a scrupulous humour, that hampereth thee, and curbeth thee from attempting many things which would serve thy purpose ; thou hast a spice of silly generosity, which maketh divers profitable ways of acting (such as forging and feigning, supplanting others by detraction and calumny, soothing and flattering people) to be below thee, and unworthy of thee ; thou thinkest thyself obliged, and art peremptorily resolved to observe strict rules of justice, of humanity, of charity, to speak as thou meanest, to do as thou wouldest be done to, to wrong no man anywise, to consider and tender the case of other men as thine own : thy designs are honest and moderate, conducive to (or at least consistent with) the public good, injurious or hurtful to no man ; thou carriest on thy designs by fair ways, by a modest care and harmless diligence ; nor canst be drawn to use any other, how seemingly needful soever, which do savour of fraud, violence, any sort of wrong or baseness : thou hast an honest pride and haughtiness of mind, which will not let thee condescend to use those sly tricks, crooked ways and shifts, which commonly are the compendious and most effectual ways of accomplishing designs here : thou art, in fine, (like Helvidius Priscus,) in thy dealings and proceedings, *pervicax recti*, wilfully and *peevishly honest* : such an one perhaps thou art, and such is thy way ; and canst thou hope to be any body, or get any thing

here? shall such a superstitious fop, such a con- SERM.
scientious simpleton, such a bashful sneaksby, so fan- XL.
tastic a philosopher, pretend to any thing here? No:
thou art here *piscis in arido*, quite out of thy ele-
ment; this world is not for *thee* to thrive in.

This world is for worldlings to possess and enjoy :
It was, say the Rabbins, *made for the presumptu-*
ous; and although God did not altogether design it for
them, yet men have almost made it so : they are best
qualified to thrive in it, who can lustily bustle and
scramble; who can fiercely swagger and huff; who
can fawn; who can wind and wriggle like a serpent;
who can finely cog and gloze; who can neatly shuffle
and juggle; who can shrewdly overreach and under-
mine others; those slippery, wily artists, who can
reer any whither with any wind; those men of im-
pregnable confidence, who can insist upon any pre-
sences: who can be indefatigably and irresistibly
urgent, nor will be repulsed or baffled by any means;
those who have a temper so lax and supple, that
they can bend it to any compliance advantageous to
them; who have a spirit so limber, that they can
stretch it any whither; who have face enough, and
conscience little enough to do any thing; who have
no certain principles, but such as will sort with their
interests; no rules but such Lesbian and leaden ones,
that easily may be accommodated to their purposes;
whose designs all tend to their own private advan-
age, without any regard to the public, or to the
good of others; who can use any means conducive
to such designs, boggling at nothing which serveth
their purpose; not caring what they say, be it true
or false; what they do, be it right or wrong, so it
seem profitable: this is called wisdom, prudence,

Τὸ τοῦ ἄθους
γαλήνῳ τε
καὶ ἀτυχίῳ
καὶ πρὸς τὰς
τοῦ βίου
στρεφὰς
ταύτας ἀν-
επιτήδιον.
Naz. Ep.

Quod facil-
limum fac-
tu est, pra-
vus, et cal-
lidus bonos
et modestos
anteibat.
Tac. Hist.

Ἐφιάλτης
στρατηγῶ
ὀνειδίσαντες
αὐτῷ τὴν
πινίαν, τὸ δὲ
ἕτερον, ἴφην,
διὰ τὴν οὐ
λίγην; ὅτι
δίκαιός εἰμι.
Æl. xiii.

39.

SERM. dexterity, ability, knowledge of men, and of the
 XL. world, and I know not what beside; in the scripture,
 the *wisdom of the world*, and of *the flesh*, craft,
guile, *deceit*, *κνβεία*, &c. For such persons it is to
 flourish in this world: *Behold, these*, saith the
 Psal. lxxiii. Psalmist, *are the ungodly, who prosper in the*
 12, 5, 7. *world, and who increase in riches; they are not in*
trouble as other men; neither are they plagued like
other men. Their eyes stand out with fatness: they
have more than heart could wish: they it is who
 love the world, who seek it, who study and labour
 for it, who spend all their time, and employ all their
 1 John ii. care about it; and is it not fit they should have it?
 16. Is it not a pity they should miss it? Is it not natural,
 that they *who sow to the flesh should reap from the*
flesh? Should not they who use the proper means
 obtain the end? Should not they arrive at the place,
 who proceed in the direct road thither?

But for thee, who canst not find in thy heart to
 use the means, why dost thou hope to compass the
 end, or grieve for not attaining it? Why dost thou
 blend and jumble such inconsistencies together, as
 the eager desires of this, and the hopes of another
 world? It becometh not such a gallant to whine and
 pule. If thou wilt be brave, be brave indeed; singly,
 and thoroughly; be not a double-hearted mongrel;
 think not of satisfying thy mind, and driving on
 other interests together; of enjoying the conceit of
 being an honest man, with the design of being a rich
 or great man; of arriving to the happiness of the
 other world, and attaining prosperity in this.
 Wouldest thou enjoy both these? what conscience
 is there in that? Leave rather this world unto those
 who are more fit for it, who seem better to deserve

it, who venture so much, and take such pains for it; **SERM.**
do not go to rob them of this slender reward; but **XL.**
with content see them to enjoy the fruits of their
labour and hazard: be thou satisfied with the con-
sequences of thy virtuous resolutions and proceed-
ings: if it be worth thy while to live innocently,
modestly, and conscientiously, do it, and be satisfied;
spoil not thine expectations by repining at the want
of those things, which thy circumstances render in-
compatible with them: follow effectually the holy
patriarchs and apostles, who, without regret, for-
sook all, and cheerfully went thither, whither con-
science and duty called them: if thou art not willing
to do so, why dost thou pretend to the same principles,
or hope for the like rewards? But, leaving the con-
sideration of the world as man hath made it, con-
sider that this world is not, in its nature, or design,
a place of perfect ease and convenience, of pure de-
light and satisfaction. What is this world but a re-
gion of tumult and trouble; a theatre of vanity and
disasters; the kingdom of care, of fear, of grief and
pain; of satiety, of disappointment, of regret and
repentance? we came not hither to do our will, or
enjoy our pleasure; we are not born to make laws
for ourselves, or to pick our condition here: no, this
world is a place of banishment from our first country,
and the original felicity we were designed to; this
life is a state of travel toward another *better country*,
and seat of rest; and well it is, in such cases, (well it
is, I say, for us, as exiles and travellers,) if we can
find any tolerable accommodation, if we can make any
hard shift: it should not be strange to us, if in this
our peregrination we do meet with rough passages,
foul ways, hard lodging, scant or coarse fare; if we

1 Cor. x. 13.
Πειρασθήσιν
ἡσιν ὁ βίος
τοῦ ἀνθρώπου
ἐπὶ γῆς.
Job vii. 1.
(p. 106.)
Chtys. ad.
Stag. 2.

Οὐ νενομο-
θετηκότις
ἤλθομεν εἰς
τὸν βίον, &c.
Plut. ad
Apollon.

SERM. XL. complain of such things, we do not surely consider where we are, whence we came, whither we are going ; we forget that we are the sons of Adam, the heirs of sin and sorrow, who have forfeited our rest and joy upon earth ; we consider not, how unavoidable the effects are of that fatal condemnation and curse, which followed our first transgression ; we mind not that the perfection and purity of the blessings we have lost is not to be found on this side the celestial paradise^m. This world is purposely made somewhat unpleasant to us, lest we should overmuch delight in it, be unwilling to part with it, wish to set up our rest here, and say, *Bonum est esse hic, It is good for us to be here.*

Deut. viii. 23. This life is a state of probation and exercise, like to that (which prefigured and represented it) of God's people in the wilderness, wherein God *leadeth us* through many difficulties and hazards, in many wants and hardships, to *humble and prove us*, in order to the fitting us for another more happy stateⁿ.

No temptation therefore (or affliction) can seize upon us, but such as is human * ; that is, such as is natural and proper to men : it is the consideration which St. Paul useth, to comfort and support us in troubles ; and a plainly good one it is : for seeing *man, as Eliphaz saith, is born to trouble as the sparks fly upward* ; that nothing is more natural to any thing, than trouble is to us ; if we are displeased therewith, we are in effect displeased that we are

* Πειρασμός ἡμᾶς οὐκ εἴ-
ληφεν εἰ μὴ
ἀνθρώπινος.
1 Cor. x. 13.
Eccl. xl. 1.
Ἀσχλία ἔκ-
τιστα παντὶ
ἀνθρώπῳ,
&c.
Job v. 7.
Vid. Max.
Tyr. diss.
25. p. 244.

^m Διὰ τοῦτο καὶ ὁ Θεὸς ἐπίπονον φύσει, καὶ μοχθηρὸν ἡμῶν τὸν βίον κατε-
σκεύαζεν, ἵνα ὑπὸ ἐνταῦθα συνωθούμενοι θλίψεως, ἐπιθυμίωντων μελλόντων λά-
βωμεν· εἰ γὰρ νῦν, &c. Chrys. Ἀνδρ. 5.

ⁿ Λογίζεσθαι χρὴ, ὅτι ὁ μὲν τῶν ἐπάθλων, καὶ τῶν στεφάνων καιρὸς, ὁ
μέλλων ἐστὶν αἰὼν· τῶν δὲ παλαισμάτων καὶ τῶν ἰδρώτων παρῶν. Chrys.
ad Stagir. 2.

men ; it implieth that we gladly would put off our nature, and cease to be ourselves ; we grieve that we are come to live in this world ; and as well might we be vexed that we are not angels, or that we are not yet in heaven, which is the only place exempt from inconveniences and troubles, where alone *there is no sorrow, no clamour, no pain.*

It hath always been, and it will ever be, an universal complaint and lamentation, that the life of man and trouble are individual companions, continually and closely sticking one to the other ; that life and misery are but several names of the same thing ; that our state here is nothing else but a combination of various evils, (made up of cares, of labours, of dangers, of disappointments, of discords, of disquiets, of diseases, of manifold pains and sorrows ;) that all ages, from wailing infancy to querulous decrepitness, and all conditions, from the careful sceptre to the painful spade, are fraught with many great inconveniences peculiar to each of them ; that all the face of the earth is overspread with mischiefs as with a general and perpetual deluge ; that nothing perfectly sound, nothing safe, nothing stable, nothing serene is here to be found : this with one sad voice all mankind resoundeth ; this our poets are ever moanfully singing, this our philosophers do gravely inculcate ; this the experience of all times loudly proclaimeth : for what are all histories but continual registers of the evils incident to men ? what do they all describe, but wars and slaughters, mutinies and seditions, tumults and confusions, devastations and ruins ? What do they tell us, but of men furiously striving together, circumventing, spoiling, destroying one another ? what do we daily hear reported, but

SERM.
XL.

It was the doom of man to eat his bread in sorrow all the days of his life.

Gen. iii. 17.

Eccl. i. 14.

All is vanity and vexation of spirit.

Apoc. xxi.

4. Ὁ βίος ἀληθῶς οὐ βίος, ἀλλὰ ζυμφορά.

Βίος γὰρ ὄνομα ἔχει, πόνος δ' ἔργον.

τίλει. Eurip.

Quid est diu vivere, nisi diu torqueri ? Aug.

Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα.

Hesiod.

SERM. XL. cruel broils, bloody battles, and tragical events; great numbers of men slain, wounded, hurried into capti-

vity; cities sacked and rased, countries harassed and depopulated; kingdoms and commonwealths overturned? what do we see before us but men carking, toiling, bickering; some worn out with labour, some pining away for want, some groaning under pain? And amidst so many common miseries and misfortunes, in so generally confused and dismal a state of things, is it not ridiculously absurd for us, doth it not argue in us a prodigious fondness of self-love heinously to resent, or impatiently to bemoan our particular and private crosses^o? May not reasonably that exhortation of Jeremy to Baruch reach us?

Jer. xlv. 4. *The Lord saith thus; Behold, that which I have
5. built I will break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil on all flesh.*

4. Again, if we more closely and particularly survey the states of other men, (of our brethren everywhere, of our neighbours all about us,) and compare our case with theirs, our condition hardly can appear to us so bad, but that we have many consorts and associates therein; many as ill, many far worse bestead than ourselves. How many of our brethren in the world may we observe conflicting with extreme penury and distress; how many undergoing

^o Ferre quam sortem patiuntur omnes
Nemo recuset. *Sen. Troad.*

Ideo mihi videtur rerum naturæ, quod gravissimum fecit, commune fecisse, ut crudelitatem fati consolaretur æqualitas. *Sen. ad Polyb. 21.*

tinual hard drudgeries to maintain their lives ; SERM.
 v many sorely pinched with hunger and cold, XL.
 v many tortured with grievous sickness ; how
 ny oppressed with debt ; how many shut up
 ler close restraint ; how many detained in hor-
 le slavery ; how many by the wasting rage of war
 ed of their goods, driven from their homes, dis-
 sessed of all comfortable subsistence ! How many,
 fine, passing their lives in all the inconveniences
 ude, beggarly, sordid, and savage barbarism ! And
 o of us have, in any measure, tasted of these, or
 he like calamities ? Yet are these sufferers, all of
 m, the same in nature with us ; many of them
 reason, as humility, as charity do oblige us to be-
 e) deserve as well, divers of them much better
 n ourselves : what reason then can we have to
 ceive our case so hard, or to complain thereof ?
 re we the only persons exposed to trouble, or the
 gle marks of adverse fortune ; could we truly say
 h the prophet, *Behold, if there be any sorrow* Lam. i. 12.
 : *my sorrow* ; we might seem a little unhappy :

since we have so much good company in our
 ceived woe ; since it is so ordinary a thing to be
 r and distressed ; since *our case is*, as the poet
 aketh, *not rare, but commonly known, trite, and*
own out from the heap of lots offered to men by
tune^p ; since pitiful objects do thus environ and
 lose us ; it is plainly reasonable, humane, and just,
 t we should without murmuring take and bear

P ————— Nec rara videmus

Quæ pateris : casus multis hic cognitus ac jam

Tritus, et e medio fortunæ ductus acervo. *Juv. Sat. xiii. 8.*

Te nunc delicias extra communia censes

Ponendum, &c.

Juv. Sat. xiii. 140.

SERM. our lot: for what privilege have we to allege, that

XL.

We rather than others should be untouched by the grievances to which mankind is obnoxious? Whence may we pretend to be the special favourites, minions, privadoes, and darlings of fortune? Why may not God well deal with us as he doth with other men? what grounds have we to challenge, or to expect, that he should be partial toward us? why should we imagine that he must continually do miracles in our behalf, causing all those evils, which fall upon our neighbours all about, to skip over us, bedewing us, Judg.vi.37. like Gideon's *fleece*, with plenty and joy, while all Dan.iii.25. the earth beside is dry; causing us, like the *three children*, to walk in this wide furnace, unscorched and unsinged by the flames encompassing us? Are we not men framed of the same mould, are we not sinners guilty of like offences, with the meanest peasant, the poorest beggar, the most wretched slave? if so, then a parity of fortune with any men doth become us, and may be due to us; then it is a perverse and unjust frowardness to be displeased with our lot: we may, if we please, pity the common state of men, but we cannot reasonably complain of our own; doing so plainly doth argue, that we do unmeasurably overprize and overlove ourselves. When once a great king did excessively and obstinately grieve for the death of his wife, whom he tenderly loved, a philosopher, observing it, told him, "That he was ready to comfort him by restoring her to life, supposing only that he would supply what was needful toward the performing it." The king said, "He was ready to furnish him with any thing." The philosopher answered, "That he was provided with all things necessary, except one thing:" what

that was the king demanded; he replied, *That if* SERM. XL.
he would upon his wife's tomb inscribe the names
of three persons, who never mourned, she presently
would revive: the king, after inquiry, told the phi-
 losopher, That he could not find one such man:
Why then, O absurdest of all men, said the philo-
 sopher smiling, *art thou not ashamed to moan as if*
thou hadst alone fallen into so grievous a case;
whenas thou canst not find one person that ever
*was free from such domestic affliction*¹? So might
 the naming one person, exempted from inconve-
 niences, like to those we undergo, be safely proposed
 to us as a certain cure of ours; but if we find the
 condition impossible, then is the generality of the
 case a sufficient ground of content to us; then may
 we, as the wise poet adviseth, *solace our own evils*
by the evils of others, so frequent and obvious to
 us.

5. We are indeed very apt to look upward toward
 those few, who, in supposed advantages of life, (in
 wealth, dignity, or reputation,) do seem to transcend,
 or to precede us, grudging and repining at their for-
 tune; but seldom do we cast down our eyes on those
 innumera-ly many good people, who lie beneath us in
 all manner of accommodations, pitying their mean or
 hard condition^r; like racers, we look forward, and
 pursue those who go before us, but reflect not back-
 ward, or consider those who come behind us: two

Nulli ad a-
 liena respi-
 cienti sua
 placent.
 Sen. de Ira,
 iii. 31.

¹ Ἔτι ὃ πάντων ἀτοκώτατε θρηνεῖς ἀναίδην, ὥς μόνος ἀλγεινῷ τσοῦτφ
 συμπλακεῖς, ὃ μὴδὲ ἓνα τῶν πώποτε γεγονότων ἄμοιρον οἰσθῆναι πάθους ἔχων
 εἶρεῖν. Jul. Ep. 38.

^r —Neque se majori pauperiorum

Turbæ comparet, hunc atque hunc superare laboret :

Ut cum carceribus, &c. Hor. Sat. 1.

SERM. or three outshining us in some slender piece of pro-
XL. sperity doth raise dissatisfaction in us; while the
 doleful state of millions doth little affect us with any
 regard or compassion: hence so general discontent
 springeth, hence so few are satisfied with their con-
 dition^a, an epidemical eyesore molesting every man:
 for there is no man, of whatsoever condition, who is
 not in some desirable things outstripped by others;
 none is so high in fortune, but another, in wit or
 wisdom, in health, or strength, or beauty, in reputa-
 tion or esteem of men, may seem to excel him: he
 therefore looking with an *evil* or envious *eye* on
 such persons, and with senseless disregard passing
 over the rest of men, doth easily thereby lose his
 ease and satisfaction from his own estate: whereas
 if we would consider the case of most men, we
 should see abundant reason to be satisfied with our
 own; if we would a little feel the calamities of our
 neighbours, we should little resent our own crosses;
 a kindly commiseration of others' more grievous
 disasters would drown the sense of our lesser disap-
 pointments.

If with any competent heedfulness we view per-
 sons and things before us, we shall easily discern,
 that what absolutely seemeth great and weighty is
 indeed comparatively very small and light; that
 things are not so unequally dispensed, but that we
 have our full share in good, and no more than our

^a Inde fit ut nemo, qui se vixisse beatum

Dicat, &c.

Hor. Sat. 1.

Si vis gratus esse adversus Deos, et adversus vitam tuam, cogita
 quam multos antecesseris. Sen. Ep. 15.

Nunquam erit felix, quem torquebit felicior. Sen. de Ira, iii.
 31. Vid. ib.

part in evil¹; that Socrates had reason to suppose, **SERM.**
 that, *if we should bring into one common stock all* **XL.**
our mishaps, so that each should receive his por-
tion of them, gladly the most would take up their
own, and go their ways; that consequently it is
 both iniquity and folly in us to complain of our
 lot.

6. If even we would take care diligently to com-
 pare our state with the state of those whom we are
 apt most to admire and envy, it would afford matter
 of consolation and content unto us. What is the
 state of the greatest persons, (of the world's princes
 and grandees,) what but a state encompassed with
 snares and temptations numberless; which, without
 extreme caution and constancy, force of reason, and
 command of all appetites and passions, cannot be
 avoided, and seldom are? What but a state of pom-
 pous trouble, and gay servility; of living in conti-
 nual noise and stir, environed with crowds and
 throngs; of being subject to the urgency of business
 and the tediousness of ceremony; of being abused
 by perfidious servants and mocked by vile flatterers;
 of being exposed to common censure and obloquy,
 to misrepresentation, misconstruction, and slander;
 having the eyes of all men intent upon their actions,
 and as many severe judges as watchful spectators of
 them; of being accountable for many men's faults,
 and bearing the blame of all miscarriages about
 them; of being responsible, in conscience, for the
 miscarriages and mishaps which come from the in-
 fluence of our counsels, our examples, &c. of being
 pestered and pursued with pretences, with suits,

Εἰ συνίγ-
 καμιν εἰς τὸ
 κοινὸν τὰς
 ἀτυχίας,
 ὥστε διελ-
 ίσθαι τὸ ἴσον
 ἡμετέροις, ἀσ-
 μίνως ἀν τοὺς
 πλείους τὰς
 αὐτῶν λα-
 βόντας
 ἀντιθῶν.
 Plut. Apoll.
 Magna ser-
 vitus est
 magna for-
 tuna, &c.
 Sen. ad Po-
 lyb. 26.

¹ That at worst we are, Extremi primorum, extremis usque priores. Hor. Epist. ii. 2.

SERM. with complaints, the necessary result whereof is to
 XL. displease or provoke very many, to oblige or satisfy very few; of being frequently engaged in resentments of ingratitude, of treachery, of neglects, of defects in duty, and breaches of trust toward them; of being constrained to comply with the humours and opinion of men; of anxious care to keep, and jealous fear of losing all; of danger, and being objected to the traitorous attempts of bold malecontents, of fierce zealots, and wild fanatics; of wanting the most solid and savoury comforts of life, true friendship, free conversation, certain leisure, privacy, and retiredness, for enjoying themselves, their time, their thoughts, as they think good; of satiety, and being cloyed with all sorts of enjoyments: in fine, of being paid with false coin for all their cares and pains, receiving for them scarce any thing more but empty shows of respect, and hollow acclamations of praise^t; (whence the Psalmist might well say, Psal. lxxii. 9. *Surely men of low degree are vanity, and men of high degree a lie; a lie, for that their state cheateth us, appearing so specious, yet being really so inconvenient and troublesome.*) Such is the state of the greatest men; such as hath made wise princes weary of themselves, ready to acknowledge, that if men knew the weight of a crown, none would take it up^u; apt to think with pope Adrian, who made

^t Personata felicitas. *Sen. Ep.* 80.

—— Adulandi certamen est, et unum omnium amicorum officium, una contentio quis blandissime fallat. *Sen. de Benef.* vi. 30.—Vid. optime disserentem.—Vid. et de Clem. i. 19.—Et ad Polyb. 26.

^u Antigonus. Nescitis amici, quid mali sit imperare, &c. *Saturn. apud Vopisc.*

this epitaph for himself: *Here lieth Adrian the* SERM.
Sixth, who thought nothing in his life to have be- XL.
fallen him more unhappy, than that he ruled^x:
 such, in fine, their state, as upon due consideration
 we should, were it offered to our choice, never em-
 brace; such indeed, as in sober judgment, we cannot
 prefer before the most narrow and inferior fortune:
 how then can we reasonably be displeased with our
 condition, when we may even pity emperors and
 kings, when, in reality, we are as well, perhaps are
 much better, than they?

Nihil diffi-
 cilius quam
 bene impe-
 rare. Dio-
 cles. apud
 Vopisc. in
 Aureliano.

7. Further, it may induce and engage us to be
 content, to consider what commonly hath been the
 lot of good men in the world: we shall, if we survey
 the histories of all times, find the best men to
 have sustained most grievous crosses and troubles^y;
 scarce is there in holy scripture recorded any per-
 son eminent and illustrious for goodness, who hath
 not tasted deeply of wants and distresses. *Abraham,*
the father of the faithful, and especial friend of
God, was called out of his country, and from his
 kindred, to wander in a strange land, and lodge in
 tents, without any fixed habitation. Jacob spent a
 great part of his life in slavish toil, and in his old
 age was in reflection upon his life moved to say,
that the days of his pilgrimage had been few and Gen. xlvii. 9.
evil. Joseph was maligned and persecuted by his

^x Hic situs est Adrianus VI. qui nihil sibi in vita infelicius
 duxit, quam quod imperavit. *Lud. Guicciard. P. Jovius in vit.*

^y Consider what calamities great, powerful, glorious men have
 endured; Cræsus, Polycrates, Pompey, &c. *Sen. de Ira*, iii. 25.

Οἱ τῶν Ἑλλήνων ἄριστοι πενία διέζων παρὰ πάντα τὸν βίον. (Aristides,
 Phocion, Epaminondas, Pelopidas.) *Æl.* xi. 9, 11, 43. Lama-
 chus, Socrates, Ephialtes, Abel, Noe, &c. *Chrys.* tom. vi. p. 107.

SERM. brethren, sold away for a slave, slandered for a most
XL. heinous crime, thrust into a grievous prison, where

Psal. cv. 18.
Σιδηρον διήλ-
θιν ἡ ψυχὴ
αὐτοῦ.

Socrates,
Cato, Re-
gulus, Pho-
cion, &c.

Magnum
exemplum
nisi mala
fortuna non
invenit.

Vid. Chrys.

tom. v. Or.
27. p. 168.

et tom. vi.
Or. 10. p.

107.

Job xiii. 27.

1 Sam.

xxvi. 20.

his feet were hurt with fetters, and his soul came into iron. Moses was forced to fly away for his life,

to become a vagabond in a foreign place, to feed sheep for his livelihood; to spend afterward the best

of his life in contesting with an obstinately perverse prince, and in leading a mistrustful, refractory, mu-

tinuous people, for forty years' time, through a vast and wild desert. Job, what a stupendous heap of

mischiefs did together fall and lie heavy upon him! (*Thou writest bitter things against me*, he might

well say.) David, how often was he plunged in saddest extremity, and reduced to the hardest shifts;

being *hunted like a partridge in the wilderness* by an envious master, forced to counterfeit madness for

his security among barbarous infidels; dispossessed of his kingdom, and persecuted by his own most fa-

voured son; deserted by his servants, reproached and scorned by his subjects^y! Elias was driven long

to skulk for his life, and to shift for his livelihood in the wilderness. Jeremy was treated as an impostor

and a traitor, and cast into a miry dungeon; finding matter from his sufferings for his doleful lamenta-

tions, and having thence occasion to exclaim, *I am the man that have seen affliction by the rod of his*

wrath, &c. Which of the prophets were not per-

secuted and misused? as St. Stephen asked. The apostles were pinched with all kinds of want, ha-

Lam. iii. 1.

Acts vii. 52.

1 Cor. iv.
and vii.

^y Νῦν καὶ πάλαι ἐξ οὗ γεγονάσιν ἄνθρωποι ἅπαντες οἱ τῷ Θεῷ φίλοι τῇ στυγνῇ καὶ ἐπιμόχθῳ καὶ μυρίων γήμοντι δεινῶν ἐκκληρώθησαν βίῳ. Chrys. in Mart. Ægypt. t. v. 522.

Ἐν τοῖς πειρασμοῖς ἤνθουν οἱ δίκαιοι, τοὺς ἁγίους ἅπαντας οὕτως ἤγαγεν ὁ Θεὸς διὰ θλίψεως. Chrys. in 2 Cor. Or. 27.

rassed with all sorts of toil, exposed to all manner **SERM.**
 of hazards, persecuted with all variety of contume- **XL.**
 lies and pains that can be imagined: above all, our
 Lord himself beyond expression was *a man of sor-* Chrysa. tom. vi. Or. 93. Isa. liii. 3.
row, and acquainted with grief, surpassing all men
 in suffering as he did excel them in dignity and in
 virtue; extreme poverty, *having not so much as* Matt. viii. 20.
where to lay his head, was his portion; to undergo Ἐν γὰρ τῶν
πρώτων βύ-
των διηρεί-
ων μίχρη
τοῦ παρόντος
καιροῦ τοὺς
ὄλων ἰ-
σχυροδυνάμεις
οἰδύν θείαν
ἵστιν ἰσχυρῶς
παρὰ τῶν
συμβιβαι-
σάντων ἀνθρώ-
πων ἁδιαν-
μίνους, καὶ
πλείστοις
ἔργων περι-
παιστωμένους
ἀνισχυροῦς.
 continual labour and travel, without any mixture of
 carnal ease or pleasure, was his state; in return for
 the highest good-will and choicest benefits, to re-
 ceive most cruel hatred and grievous injuries, to be
 loaded with the bitterest reproaches, the foulest
 slanders, the sorest pains which most spiteful malice
 could invent, or fiercest rage inflict, this was his lot:
Am I poor? so, may one say, was he to extremity;
Am I slighted of the world? so was he notoriously;
Am I disappointed and crossed in my designs? so
 was he continually, all his most painful endeavours
 having small effect; *Am I deserted or betrayed of*
friends? so was he by those who were most intimate,
 and most obliged to him; *Am I reviled, slandered,*
misused? was not he so beyond all comparison most
 outrageously?

Have all these, and many more, of *whom the* Heb. xi. 38.
world was not worthy, undergone all sorts of incon-
 venience, being *destitute, afflicted, tormented*; and
 shall we then disdain, or be sorry to be found in
 such company? *Having such a cloud of mar-* Heb. xii. 1.
tyrs, let us run with patience the race that is set
before us. Is it not an honour, should it not be a
 comfort to us, that we do, in condition, resemble
 them? If God hath thus dealt with those, who of
 all men have been dearest to him, shall we take it

SERM. ill at his hands, that he, in any manner, dealeth so
XL. with us? Can we pretend, can we hope, can we even wish to be used better, than God's firstborn, and our Lord himself hath been? If we do, are we not monstrously fond and arrogant? especially considering, that it is not only an ordinary fortune, but the peculiar character of God's chosen, and children, to be often crossed, checked, and corrected; even pagans have observed it, and avowed there is great reason for it; *God, saith Seneca, hath a fatherly mind toward good men; and strongly loveth them—therefore after the manner of severe parents, he educateth them hardly, &c.* The apostle doth in Heb. xii. 6, express terms assure us thereof; for, *whom, saith he, the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons—but if ye be without chastisement, whereof all (that is, all good men, and genuine sons of God) are partakers, then are ye bastards, and not sons.* Would we be illegitimated, or expunged from the number of God's true children? would we be divested of his special regard and good-will? if not, why do we not gladly embrace, and willingly sustain adversity, which is by himself declared so peculiar a badge of his children, so constant a mark of his favour? if *all good men* do, as the apostle asserteth, *partake thereof*; shall we, by displeasure at it, show that we desire to be assuredly none of that party, that we affect to be discarded from that holy and happy society? *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice.* It is peculiarly the lot of Christians, as such, in conformity to their afflicted Saviour; they are herein *predestinated to*

Sen. de
 Provid. c. 2.

Heb. xii. 6,
 7, 8.

Ecclus. ii. 1.
 Τίπον, εἰ
 προσέρχῃ
 δουλείῃν κυ-
 ρίῳ, ἐτοιμα-
 σον τὴν ψυ-
 χὴν σου εἰς
 πειρασμόν.

John xvi.
 20.

Rom. viii.
 29.

be conformable to his image; to this they are appointed. (Let no man, saith St. Paul, be moved by these afflictions, for ye know, that we are appointed thereunto :) to this they are called, (if when ye do well, saith St. Peter, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called,) this is propounded to them as a condition to be undertaken and undergone by them as such; they are by profession crucigeri, bearers of the cross; (if any one will come after me, let him deny himself, and take up his cross and follow me; every one that will live godly in Christ Jesus, must suffer persecution :) by this are they admitted into the state of Christians; (by many afflictions we must enter into the kingdom of heaven;) this doth qualify them for enjoying the glorious rewards, which their religion propoundeth; (we are coheirs with Christ; so that, if we suffer together, we shall also together be glorified with him; if we endure, we shall also reign with him²;) and shall we then pretend to be Christians, shall we claim any benefit from thence, if we are unwilling to submit to the law, to attend the call, to comply with the terms thereof? Will we enjoy its privileges, can we hope for its rewards, if we will not contentedly undergo what it requireth? Shall we arrive to the end it propoundeth, without going in the way it prescribeth, the way which our Lord himself doth lead us in, and himself hath trod before us?

SERM.
XL.

1 Thess. iii.

3. Phil. iii. 10.

1 Pet. ii. 20, 21.

Matt. xvi.

24. x. 38.

2 Tim. iii.

12. John

xvi. 33.

Εν τῇ κρίσει

μὴ θλίψιν

ἔξωσι.

Quotam

partem an-

gustiarum

perpassus

sum qui

cruci mi-

lito. Hier.

ad Ascl.

Ep. 99.

Acts xiv. 22.

Vid. Greg.

Naz. Ep.

201. (ad

Theclam.)

2 Tim. ii. 12.

(Phil. iii.

10.)

² It is a privilege of Christians, in favour bestowed on them; *ὑμῶν ἐχαρίσθη.* Phil. i. 29.

Our glory. Eph. iii. 13.

Ἐπομονῆς ἔχετε χρεῖαν. Heb. x. 36.

Faith and patience are consorts. Heb. vi. 12. Apoc. xiii. 10.

SERM. In fine, seeing adversity is, as hath been declared,
XL. a thing so natural to all men, so common to most
men, so incident to great men, so proper to good
men, so peculiar to Christians, we have great reason
1 Pet. iv. 12. to observe the apostle's advice, *Beloved, wonder not
concerning the fiery trial, which is to try you, as if
some strange thing happened to you*; we should
not wonder at it as a strange or uncouth thing, that
we are engaged in any trouble or inconvenience
here; we are consequently not to be affected with it
as a thing very grievous.

S E R M O N X L I .

OF CONTENTMENT.

PHIL. iv. 11.

I have learned in whatsoever state I am, &c.

MOREOVER, considering the nature of this duty **SERM.**
itself may be a great inducement and aid to the **XLI.**
practice of it.

1. It is itself a sovereign remedy for all poverty 1 Tim. vi. 6.
and all sufferance; removing them, or allaying all "Εστι δὲ μί-
γας ποτισμὸς
ἢ ἐνρίβου
μὴτὰ αὐταρ-
κείας. Aug.
de Civ. Dei,
i. 8.
the mischief they can do us. It is well and truly
said by St. Austin, *Interest non qualia, sed qualis*
quis patiatur ; It is no matter what, but how dis-
posed a man suffereth : the chief mischief any ad-
versity can do us is to render us discontent ; in that
consisteth all the sting and all the venom thereof ;
which thereby being voided, adversity can signify
nothing prejudicial or noxious to us ; all distraction,
all distemper, all disturbance from it is by the anti-
dote of contentedness prevented or corrected. He
that hath his desires moderated to a temper suitable
with his condition, that hath his passions composed
and settled agreeably to his circumstances, what can
make any grievous impression on him, or render him
anywise miserable ? he that taketh himself to have
enough, what doth he need ? he that is well pleased

SERM. to be as he is, how can he be better? what can the
 XLI. largest wealth, or highest prosperity in the world, yield more or better than satisfaction of mind? he that hath this most essential ingredient of felicity, is he not thence in effect most fortunate? is not at least his condition as good as that of the most prosperous^a?

2. As good, do I say? yea, is it not plainly much better than can arise merely from any secular prosperity? for satisfaction springing from rational consideration and virtuous disposition of mind, is indeed far more precious, more noble and worthy, more solid and durable, more sweet and delectable, than that which any possession, or fruition of worldly goods can afford^b: the τὸ ἄφθαρτον τοῦ πράεος, καὶ ἡσυχίου πνεύματος, *incorruptibility*, as St. Peter speaketh, *of a meek and quiet spirit is before God of great price; before God*, that is, according to the most upright and certain judgment, it is the most precious and valuable thing in the world; *There is*, the philosopher could say, *no spectacle more worthy of God*, (or grateful to him,) *than a good man gallantly combating with ill fortune*. Not to be discomposed or distempered in mind, not to fret or

Vid. Epist. 6. et ad Olymp. Epist. 3. (p. 75.) de Josepho. 1 Pet. iii. 4. Ecce par Deo dignum vir bonus cum mala fortuna compositus. Sen. de Provid.

^a Cui cum paupertate bene convenit, dives est. Sen. Ep. 2.

Nemo aliorum sensu miser est, sed suo; et ideo non possunt cujusquam falso judicio esse miseri, qui sunt vere conscientia sua beati. Nulli beatiores sunt, quam qui hoc sunt quod volunt. Salv. de Gubern. Dei, 1.

^b Οὐ γὰρ τὸ ποιῆσαι τι χρηστὸν μόνον, ἀλλὰ τὸ παθεῖν τι κακὸν πολλὰς ἔχει τὰς ἀμοιβὰς καὶ μεγάλα τὰ ἔπαθλα, &c. Chrys. ad Olymp. Ep. 3. Vid. p. 73.

Οὐδὲν τῆς ἐν ἀλγηδόσιν ὑπομονῆς εἰς εὐδοκίμησης λόγον ἴσον· ἡ γὰρ βασιλὶς τῶν ἀγαθῶν, καὶ τῶν στεφάνων ἡ κορωνὶς αὕτη μάλιστα ἐστὶ. Chrys. ad Olymp. Ep. 16.

whine, when all things flow prosperously and according to our mind, is no great praise, no sign of wisdom, or argument of goodness; it cannot be reckoned an effect of sound judgment or virtuous affection, but a natural consequent of such a state: but when there are evident occasions and urgent temptations to displeasure, when present sense and fancy do prompt and provoke to murmuring, then to be satisfied in our mind, then to keep our passions in order, then to maintain good humour, then to restrain our tongue from complaint, and to govern our demeanour sweetly, this is indeed honourable and handsome; to see a worthy man sustain crosses, wants, disgraces, with equanimity and cheerfulness, is a most goodly sight: such a person, to a judicious mind, appeareth in a far more honourable and inviolous state, than any prosperous man; his virtue shining in the dark is far more bright and fair: *this*, 1 Pet. ii. 19. as St. Peter saith, in a like case, *is thankworthy, if a man for conscience toward God suffereth grief; if, in our case, (we may say after him,) a man, out of conscientious deference to God's will, doth contentedly undergo adversity, this, God is ready to take for an obligation on himself, and will be disposed in a manner to thank him (or to reward him) for it: this indeed amounteth to a demonstration, that such a person is truly wise and really good: so is the satisfaction of a contented poor man more worthy^c: and it is no less more sweet and comfortable, than that of any rich man, pleasing himself in*

^c Honesta res est læta paupertas. *Epic.*

Οὐδὲ γὰρ ὁ διὰ τὸν Θεὸν τι πάσχων μόνον εὐδοκίμει, ἀλλὰ καὶ ὁ ἀδίκως τι πάσχων, καὶ φέρων γενναίως, καὶ εὐχαριστῶν τῷ συγχωροῦντι Θεῷ οὐκ ἐλάττων τοῦ διὰ τὸν Θεὸν ταῦτα πάσχοντός ἐστιν. *Chrys. 'Ανδρ. στ'.*

SERM. his enjoyments; contentedness satisfieth the mind
XLI. of the one, abundance doth only satiate the appetites
 of the other; the former is immaterial and sprightly,
 the complacency of a man; the latter is gross and
 dull, like the sensuality of a beast; the delight of
 that sinketh deep into the heart, the pleasure of this
 doth only float in the outward senses, or in the
 fancy; one is a positive comfort, the other but a ne-
 gative indolency in regard to the mind: the poor
 good man's joy is wholly his own, and home-born, a
 lovely child of reason and virtue; the full rich man's
 pleasure cometh from without, and is thrust into
 him by impulses of sensible objects.

Hence is the satisfaction of contented adversity
 far more constant, solid, and durable, than that of
 prosperity; it being the product of immutable reason
 abideth in the mind, and cannot easily be driven
 thence by any corporeal impressions, which imme-
 diately cannot touch the mind; whereas the other,
 issuing from sense, is subject to all the changes in-
 ducible from the restless commotions of outward
 causes affecting and altering sense: whence the sa-
 tisfaction proceeding from reason and virtue, the
 longer it stayeth the firmer and sweeter it groweth,
 turning into habit, and working nature to an agree-
 ment with it; whereas usually the joys of wealth
 and prosperity do soon degenerate into fastidious-
 ness, and terminate in bitterness; being *honey in*
the mouth, but soon becoming *gall in the bowels*.

Apoc. x. 10.
 Job xx. 20,
 22.

Nothing indeed can affect the mind with a truer
 pleasure, than the very conscience of discharging
 our duty toward God in bearing hardship, imposed
 by his providence, willingly and well. We have
 therefore much reason not only to acquiesce in our

straits, but to be glad of them, seeing they do yield ~~S. M.~~ XLI.
us an opportunity of immediately obtaining goods
more excellent and more desirable, than any prosperous or wealthy man can easily have, since they furnish us with means of acquiring and exercising a virtue worth the most ample fortune; yea justly preferable to the best estate in the world; a virtue, which indeed doth not only render any condition tolerable, but sweeteneth any thing, yea sanctifieth all states, and turneth all occurrences into blessings.

3. Even the sensible smart of adversity is by contentedness somewhat tempered and eased; the stiller and quieter we lie under it, the less we feel its violence and pungency: it is tumbling and tossing that stirreth the ill humours, and driveth them to the parts most weak, and apt to be affected with them; the rubbing of our sores is that which inflameth and exasperateth them: where the mind is calm, and the passions settled, the pain of any grievance is in comparison less acute, less sensible.

4. Whence, if others in our distress are uncharitable to us, refusing the help they might or should afford toward the rescuing us from it, or relieving us in it, we hereby may be charitable and great benefactors to ourselves; we should need no anodyne to be ministered from without, no succour to come from any creature, if we would not be wanting to ourselves, in hearkening to our own reason, and enjoying the consolation which it affordeth. In not doing this, we are more uncharitable and cruel to ourselves, than any spiteful enemy or treacherous friend can be; no man can so wrong or molest us, as we do ourselves, by admitting or fostering discontent.

5. The contented bearing of our condition is also

SEEM. the most hopeful and ready means of bettering it,
XLI. and of removing the pressures we lie under.

It is partly so in a natural way, as disposing us to embrace and employ the advantages which occur conducive thereto: for as discontent blindeth men, so that they cannot descry the ways of escape from evil, it dispiriteth and discourageth them from endeavouring to help themselves, it depriveth them of many succours and expedients, which occasion would afford for their relief; so he that being undisturbed in his spirit hath his eyes open and his courage up, and all his natural powers in order, will be always ready and able to do his best, to act vigorously, to snatch any opportunity, and employ any means toward the freeing himself from what appeareth grievous to him.

Upon a supernatural account, content is yet more efficacious to the same purpose: for cheerful submission to God's will doth please him much, doth strongly move him to withdraw his afflicting hand, doth effectually induce him to advance us into a most comfortable state: of all virtues, there is none more acceptable to God than patience. God will take it well at our hands if we do contentedly receive from his hand the worst things: it is a monstrous thing not to receive prosperity with grateful sense, but it is heroical with the same mind to re-

ceive things unpleasant: he that doth so ζημιούται
Chrys. tom. vi. Or. 89.
Vid. Chrys. ad. Stag. 1. et 2. μὲν ὡς ἄνθρωπος, στεφανοῦται δὲ ὡς φιλόθεος, *he suffereth loss as a man, but is crowned as a lover of God.*

(p. 106.) Besides that, it is an unreasonable thing to think of enjoying both rest and pleasure here, and the rewards hereafter; our consolation here with Dives, and our refreshment hereafter with Lazarus.

Be humbled, saith St. Peter, under the mighty hand of God, that he may exalt you in due time, SERM. XLI.
 (*ἐν καιρῷ*, when it is opportune and seasonable;) and, 1 Pet. v. 6.
Be humbled, saith St. James, before the Lord, and he will exalt you ; and, *When, saith Job's friends,* Jam. iv. 10.
men are cast down, then thou shalt say there is lifting up, and he will save the humble person. Job xxii. 29. (Luke xiv. 11. xviii. 14.)
 God with favourable pity hearkeneth to the groans of them who are *humbly contrite* under his hand, Isa. lxvi. 2. lvii. 15.
 and reverently *tremble at his word*; he *reviveth the spirit of the humble*; he is *nigh to the broken of heart*, and *saveth such as are of a contrite spirit*; Ps. xxxiv. 18. li. 17. cxlvii. 3.
he healeth the broken in heart, and bindeth up their wounds; he *proclaimeth blessedness to the poor in spirit, and to those that mourn*, because they Matt. v. 3,
 shall find comfort and mercy : all which declarations and promises are made concerning those who bear adversity with a submiss and contented mind ; and we see them effectually performed in the cases of Ahab, of the Ninevites, of Nebuchadnezzar, of Manasses, of Hezekiah, of David ; of all persons mentioned in holy scripture, upon whom adversities had such kindly operations. But discontent and impatience do offend God, and provoke him to continue his judgments, yea to increase the load of them : to be sullen and stubborn is the sure way to render our condition worse and more intolerable : for, *who hath hardened himself against God and prospered?* Job ix. 4. Jer. ii. 30. v. 3. The Pharaohs and Sauls, and such like persons, who rather would break than bend, Isa. ix. 13. i. 5. xxvi. 10. who, being dissatisfied with their condition, chose rather to lay hold on other imaginary succours, than to have recourse to God's mercy and help ; those, who (like the refractory Israelites) have been *smitten in vain*

SERM. as to any quiet submission or conversion unto God,
XLI. what have they but plunged themselves deeper into
 wretchedness?

It is indeed to quell our haughty stomach, to check our froward humour, to curb our impetuous desires, to calm our disorderly passions, to suppress our fond admiration and eager affection toward these worldly things, in short, to work a contented mind in us, that God ever doth inflict any hardships on us, that he crosseth us in our projects, that he detaineth us in any troublesome state; until this be achieved, as it is not expedient that we should be eased, as relief would really be no blessing to us; so God (except in anger and judgment) will nowise grant or dispense it; it would be a cruel mercy for him to do it. If therefore we do wish ever to be in a good case as to this world, let us learn to be contented in a bad one: having got this disposition firmly rooted in our hearts, we are qualified for deliverance and preferment; nor will God fail in that due season to perform for us what he so often hath declared and promised; his nature disposeth him, his word hath engaged him to help and comfort us.

These are the most proper inducements unto contentedness, which, considering (in the light of reason and holy scripture) the nature of the thing, suggested unto my meditation: there are beside some other means advisable, (some general, some more particular,) which are very conducive to the production of content, or removing discontent; which I shall touch, and then conclude.

1. A constant endeavour to live well, and to maintain a good conscience: he that doth this can hardly be dismayed or disturbed with any occurrence here;

this will yield a man so ample and firm a satisfaction of mind, as will bear down the sense of any incumbent evils; this will beget such hope in God, and so good assurance of his favour, as will supply the want of all other things, and fully satisfy us, that we have no cause to be troubled with any thing here; he that by conscientious practice hath obtained such a hope, is prepared against all assaults of fortune with an undaunted mind and force impregnable; *He will,* Ps. cxii. 1. cxix. 6. as the Psalmist saith, *not be afraid of any evil tidings, for his heart is fixed, trusting in the Lord.* Maintaining this will free us from all anxious care, transferring it upon God; it will breed a sure confidence, that he will ever be ready to supply us with all things convenient, to protect and deliver us from all things hurtful; ensuring to us the effect of that promise, by the conscience of having performed the condition thereof: *Seek ye first the kingdom of God* Matt. vi. 33. *and its righteousness, and all these things shall be added unto you.*

This was that which supported the apostles and kept them cheerful under all that heavy load of distresses which lay upon them; *Our rejoicing is this,* 1 Cor. i. 12. 1 Pet. iii. 16. could they say, *the testimony of our conscience, that in simplicity and godly sincerity—we have had our conversation in this world.* Acts xxiii. 1. xxiv. 16.

It is the want of this best pleasure, that both rendereth the absence of all other pleasures grievous, and their presence insipid: had we a good conscience, we could not seem to want comfort; as we could not truly be unhappy, so we could hardly be discontent; without it, no affluence of other things can suffice to content us. It is an evil conscience that giveth an edge to all other evils, and enableth them sorely to

SERM. XLI. afflict us, which otherwise would but slightly touch us; we become thence incapable of comfort, seeing not only things here upon earth to cross us, but heaven to lower upon us; finding no visible succour, and having no hope from the power invisible; yea having reason to be discouraged with the fear of God's displeasure. As he that hath a powerful enemy near cannot abide in peace, without anxious suspicion and fear; so he that is at variance with the Almighty, who is ever at hand, ready to cross and punish him, what quiet of mind can he enjoy? *There is no peace to the wicked.*

1 Thess. iv.
18.
Vid. Naz.
Ep. 201.
(ad The-
clam.)

2 Cor. vii.
31.

2. The contemplation of our future state is a sovereign medicine to work contentedness and to cure discontent: as discontent easily doth seize upon, and cleaveth fast to souls, which earnestly do pore and dote upon these present things, which have in them nothing satisfactory or stable; so if we can raise our minds firmly to believe, seriously to consider, and worthily to prize the future state and its concerns, we can hardly ever be discontent in regard to these things. Considering heaven and its happiness, how low and mean, how sordid and vile, how unworthy of our care and our affection, will these inferior things appear! how very unconcerned shall we see ourselves to be in them, and how easily thence shall we be content to want them! What, shall any of us be then ready to say, doth it concern me in what rank or garb I pass my few days here? what considerable interest can I have in this uncertain and transitory state? what is any loss, any disgrace, any cross in this world to me, who am a citizen of heaven, who have a capacity and hope of the immense riches, the incorruptible glories, the perfect

and endless joys of eternity? This was that which SERM. sustained the holy apostles in all their distresses; *For* XLI.
this cause, saith St. Paul, *we faint not—while we look* 2 Cor. iv.
not on the things which are seen, but on the things 16. &c. v.
which are not seen; for the things which are seen
are temporal, but the things which are not seen are
eternal: and, *I reckon*, saith he again, *that the suf-* Rom. viii.
ferings of this present life are not worthy to be com- 18.
pared with the glory which shall be revealed in us.

If likewise we do with faith and seriousness consider the dismal state below of those, who are eternally secluded from all joy and bliss, who are irrecoverably condemned to utter darkness and the extremity of horrible pain, how tolerable, how pleasant, how very happy will the meanest state here appear to be! how vain a thing will it then seem to us to be, to dislike, or to be troubled with any worldly thing; to account any chance happening to us to be sad or disastrous! What, shall we say then, each of us, is this same loss to the loss of my soul and all its comforts for ever? what is this want to the perpetual want of heavenly bliss? what is this short and faint pain to the cruel pangs of endless remorse, to the *weeping and gnashing of teeth in outward darkness, to everlasting burnings?*

Thus infinitely silly and petty must all concerns of this life appear to him, who is possessed with the belief and consideration of matters relating to the future state; whence discontent, in regard to them, can hardly find access to his mind.

3. Constant devotion is an excellent instrument and guard of content, an excellent remedy and fence against discontent.

It is such in way of impetration, procuring the

SERM. removal or alleviation of our crosses : for God hath
 XLI. promised that *he will give good things to those that*
 Matt. vii. *ask him ; The Lord is nigh unto all that call upon*
 11. *him in truth ; he will fulfil the desire of them that*
 Psal. cxlv. *fear him ; he also will hear their cry, and will save*
 18. *them. The poor man crieth, and the Lord heareth*
 Jam. iv. 8. *him, and saveth him out of all his troubles ; the*
 Psal. xxxiv. *holy scripture is full of such declarations and pro-*
 6. cvii. 6. *mises, assuring us of succour from our distresses*
 upon our supplication to God ; whence St. Paul thus
 Phil. iv. 7. *adviseth against all solicitude : Be careful for no-*
 (Psal. xxv. *thing, but in every thing by prayer and supplica-*
 16. lxxxvi. *tion with thanksgiving let your request be made*
 1, 4, 17. *known to God : and* (addeth, signifying the con-
 xliv. 23.) *sequence of this practice) the peace of God, which*
passeth all understanding, shall keep your hearts
and minds through Jesus Christ.

It likewise performeth the same by procuring
 grace and aid from God, which may enable and dis-
 pose us to bear all evils well, which is really much
 better than a removal of them ; for that hence they
 become wholesome and profitable to us, and causes
 of present good, and grounds of future reward : thus
 2 Cor. xii. 9. when St. Paul *besought God* for deliverance from
 1 Cor. x. 13. his thorn in the flesh, the return to him was ; *My*
grace is sufficient for thee ; for my strength is
made perfect in weakness : it was a greater favour
 to receive an improvement of spiritual strength,
 occasioned by that cross, than to be quite freed
 from it.

Devotion also hath immediately of itself a special
 efficacy to produce content. As in any distress it is
 a great consolation, that we can have recourse to a
 good friend, that we may discharge our cares and

our resentments into his bosom ; that we may de-
mand advice from him, and, if need be, request his
succour ; so much more it must be a great comfort,
that we can in our need approach to God, who is in-
finitely the most faithful, the most affectionate, the
most sufficient friend that can be ; always most
ready, most willing, most able to direct and to re-
lieve us : he desires and delights, that *in the day of*
our trouble we should seek him ; that we should
pour forth our hearts before him ; that we should
cast our burdens and our cares upon him ; that we
should, upon all occasions, implore his guidance and
aid : and complying with his desires, as we shall
assuredly find a successful event of our devotions, so
we shall immediately enjoy great comfort and plea-
sure in them.

SERM.
XLI.

Psalm. lxxvii.
2. xxvii. 8.
cv. 4. lxii. 8.
1 Sam. i. 15.
Psalm. lv. 22.
1 Pet. v. 7.
Psalm. v. 8.
xxvii. 11.
xxxi. 3.
xliii. 3.
cxxxix. 24.
cxliii. 10.
lxi. 2.
Jer. xxxi. 9.

The *God of all consolation* doth especially by this
channel convey his comforts into our hearts ; his
very presence (that *presence*, in which the Psalmist
saith *there is fulness of joy*) doth mightily warm
and cheer us ; his Holy Spirit doth, in our religious
intercourse with him, insinuate a lightsome serenity
of mind, doth kindle sweet and kindly affections,
doth scatter the gloomy clouds of sadness ; practising
it, we shall be able to say with the Psalmist, *In the*
multitude of my thoughts within me thy comforts
delight my soul.

Ps. xvi. 11.
Ps. xciv. 19.

Humbly addressing ourselves to God, and reve-
rently conversing with him, doth compose our minds
and charm our passions, doth sweeten our humour,
doth refresh and raise our spirits, and so doth imme-
diately breed and nourish contentedness.

It also strengtheneth our faith, and quickeneth
our hope in God, whereby we are enabled to support

Isa. xxvi. 3.

SERM. our present evils, and peace of mind doth spring up
 XLI. within us.

Psal. lxxiii.
 26. lxix. 16.
 xxiii. 4.
 lxxi 20.

It inflameth our love unto God, in sense of his gracious illapses, thence rendering us willing to endure any want or pain for his sake, or at his appointment.

It, in fine, doth minister a ravishing delight, abundantly able to supply the defect, of any other pleasures, and to allay the smart of any pains whatever; rendering thereby the meanest estate more acceptable and pleasant than any prosperity without it can be. So that if we be truly devout, we can hardly be discontent; it is discosting from God, by a neglect of devotion or by a negligence therein, that doth expose us to the incursions of worldly regret and sorrow.

These are general remedies and duties both in this and all other regards necessary, the which yet we may be induced to perform in contemplation of this happy fruit (contentedness) arising from them. Further,

4. It serveth toward production of contentedness to reflect much upon our imperfection, unworthiness, and guilt; so as thereby to work in our hearts a lively sense of them, and a hearty sorrow for them: this will divert our sadness into its right channel, this will drown our lesser grief by the influx of a greater. It is the nature of a greater apprehension or pain incumbent to extinguish in a manner, and swallow up the sense of a lesser, although in itself grievous; as he that is under a fit of the stone doth scarce feel a pang of the gout; he that is assaulted by a wolf will not regard the biting of a flea. Whereas then, of all evils and mischiefs, moral evils

are incomparably far the greatest, in nature the most SERM.
 ugly and abominable, in consequence the most hurt- XLI.
 ful and horrible; seeing, in St. Chrysostom's lan-
 guage, *excepting sin, there is nothing grievous or* οὐδὲν δυνόν
terrible among human things; not poverty, not τῶν ἀνθρώ-
sickness, not disgrace, not that which seemeth the πίνων, ἀλλ'
most extreme of all evils, death itself; those being ἡ ἀμαρτία
names only among such as philosophate, names of μόνη οὐ πει-
calamity, void of reality; but the real calamity this, ρία, οὐ νόσος,
to be at variance with God, and to do that which οὐχ ὄβρις,
displeaseth him; seeing evidently, according to just οὐκ ἰσχυρία,
 estimation, no evil beareth any proportion to the οὐκ ἀτιμία,
 evil of sin; if we have a due sense thereof we can &c. Chrys.
 hardly be affected with any other accident; if we 'Ανδρ. ε'. τ'. 6.
 can keep our minds intent upon the heinous nature Vid. ad
 and the lamentable consequences of sin, all other Olymp. Ep.
 evils cannot but seem exceedingly light and incon- 13. ad
 siderable; we cannot but apprehend it a very silly Theod. 1.
 and unhandsome thing to resent or regard them:
 what, shall we then judge, is poverty, in comparison
 to the want of a good conscience? what is sickness,
 compared to distemper of mind and decay of spi-
 ritual strength? what is any disappointment, to the
 being defeated and overthrown by temptation? what
 any loss, to the being deprived of God's love and
 favour? what any disgrace, to the being out of
 esteem and respect with God? what any unfaithful-
 ness or inconstancy of friends, to having deserted or
 betrayed our own soul? what can any danger signify
 to that of eternal misery, incurred by offending God?
 what pressure can weigh against the load of guilt,
 or what pain equal that of stinging remorse? in fine,
 what condition can be so bad as that of a wretched
 sinner? any case surely is tolerable, is desirable, is

SERM. lovely and sweet, in comparison to this : would to
 XLI. God, may a man in this case reasonably say, that I
 were poor and forlorn as any beggar ; that I were
 covered all over with botches and blains as any
 lazar ; that I were bound to pass my days in an
 hospital or a dungeon ; might I be chained to an
 oar, might I lie upon the rack, so I were clear and
 innocent : such thoughts and affections, if reflecting
 on our sinful doings and state do suggest and im-
 press, what place can there be for resentment of
 other petty crosses ?

2 Cor. vii.

10.
 Vid. Chrys.
 ad Demet.
 et ad Ste-
 letch. tom.
 6.

Contrition also upon this score is productive of a
 certain sweetness and joy, apt to quash or to allay
 all worldly grief : *as it worketh a salutary repent-*
ance not to be repented of, so it therewith breedeth
 a satisfactory comfort, which doth ever attend re-
 pentance : he that is very sensible of his guilt, can-
 not but consequently much value the remedy there-
 of, mercy ; and thence earnestly be moved to seek
 it ; then, in contemplation of divine goodness, and
 considering God's gracious promises, will be apt to
 conceive faith and hope, upon his imploring mercy,
 and resolution to amend ; thence will spring up a
 cheerful satisfaction, so possessing the heart, as to
 expel or to exclude other displeasures : a holy and a
 worldly sadness cannot well consist together.

5. Another good instrument of contentedness is
 sedulous application of our minds to honest employ-
 ment. Honest studies and cares divert our minds,
 and drive sad thoughts from them : they cheer our
 spirits with wholesome food and pleasant entertain-
 ments ; they yield good fruits, and a success accom-
 panied with satisfaction, which will extinguish or
 temper discontent : while we are studious or active,

discontent cannot easily creep in, and soon will be stifled. SERM.
XLI.

Idleness is the great mother and the nurse of discontent: it layeth the mind open for melancholy conceits to enter; it yieldeth harbour to them, and entertainment there; it depriveth of all the remedies and allays which business affordeth.

Reciprocally, discontent also begetteth idleness, and by it groweth; they are like ice and water, arising each out of the other: we should therefore not suffer any sadness so to encroach upon us, as to hinder us from attending to our business, (the honest works and studies of our calling,) for it thereby will grow stronger and more hardly vincible. Mater me
genuit.

6. A like expedient to remove discontent is good company. It not only sometimes ministereth advices and arguments for content, but raiseth the drooping spirit, erecting it to a loving complaisance, drawing it out towards others in expressions of kindness, and yielding delight in those which we receive from others, infecting us by a kind of contagion with good humour, and instilling pleasant ideas into our fancy, agreeably diverting us from sad and irksome thoughts: discontent affecteth retirement and solitude, as its element and food; good company partly starveth it by smothering sad thoughts, partly cureth it by exhilarating discourse. No man hardly can feel displeasure, while friendly conversation entertaineth him; no man returneth from it without some refreshment and ease of mind. Ἀγαθὴ δὲ
παραίφαισις
ἐστὶν ἱταίρου.

7. Having right and lowly conceits of ourselves is a most sure guardian and procurer of content: for answerable to a man's judgment of himself are his resentments of the dealing he meeteth with from God

SERM. or man. He that thinks meanly, as he ought, of him-
XLI. self, will not easily be offended at any thing : any
 thing, will he think, is good enough for me ; I deserve
 nothing from God, I cannot deserve much of man ; if
 I have any competence of provision for my life, any
 tolerable usage, any respect, it is more than my due,
 I am bound to be thankful. But he that conceiteth
 highly (that is, vainly) of himself, nothing will satisfy
 him ; nothing, thinks he, is good enough for him, or
 answerable to his deserts ; nobody can yield him suf-
 ficient respect ; any small neglect disturbeth and en-
 rageth him : he cannot endure that any man should
 thwart his interest, should cross his humour, should
 dissent from his opinion ; hence, seeing the world will
 not easily be induced to conceit of him as he doth
 of himself, nor to comply with his humours and pre-
 tences, it is impossible that he should be content.

8. It conduceth to this purpose to contemplate
 and resent the public state of things, the interest of
 the world, of our country, of God's church. The
 sense of public calamities will drown that of private,
 as unworthy to be considered or compared with them ;
 the sense of public prosperity will allay that of par-
 ticular misfortune. How (will a wise and good man
 say) can I desire to prosper and flourish, while the
 state is in danger or distress ? how can I grieve,
 seeing my country is in good condition ? is it just,
 is it handsome, that I should be a nonconformist
 either in the public sorrow or joy ? Indeed,

9. All hearty charity doth greatly alleviate dis-
 content. If we bear such a good-will to our neigh-
 bour, as to have a sincere compassion of his evils and
 complacence in his good, our case will not much af-
 flict us. If we can appropriate and enjoy the pro-

sperity, the wealth, the reputation, of our neighbour, by delighting in them, what can we want, what can displease us? if our heart is enlarged in pity for the misfortunes of others, it cannot be contracted with grief for our own: our sorrow, like water, being thus diffused, cannot be so deep, but it will be more fruitful; it will produce such effects as will comfort and please us: it is a stingy selfishness which maketh us so very sensible of crosses and so incapable of comfort. SERM.
XLI.

10. Again, if we will attain contentment, we must take heed of setting our affection upon any worldly thing whatever, so as very highly to prize it, very passionately to affect it, very eagerly to pursue it; so as to conceive our happiness in any measure to hang on it or stick thereto: if there be any such thing, we shall be disappointed in the acquist or the retention of it; or we shall be dissatisfied in its enjoyment.

So to adhere in affection to any thing is an adulterous disloyalty toward our Maker and best Friend, from which it is expedient that we should be reclaimed; whence God, in just anger or in kind mercy, will be apt to cross us in our attempts to get it, or to deprive us of its possession; whence the displeasure will follow, which always attendeth a separation from things we love. But if we be suffered to obtain or to retain it, we shall soon find dissatisfaction therein; being either disgusted with some bitterness in it, (such as doth lurk in every sensible good,) or being cloyed with its lusciousness: it after a small enjoyment will become either distasteful or insipid.

This, according to continual experience, is the

SERM. nature of all things, pleasant only to sense or fancy,
XLI. presently to satiate : no beauty can long please the eye, no melody the ear, no delicacy the palate, no curiosity the fancy ; a little time doth waste away, a small use doth wear out the pleasure which at first they afford : novelty commendeth and ingratiateth them ; distance representeth them fair and lovely ; the want or absence of them rendereth them desirable ; but the presence of them dulleth their grace, the possession of them deadeneth the appetite to them.

New objects with a gentle and grateful touch warble upon the corporeal organs, or excite the spirits into a pleasant frisk of motion ; but when use hath levigated the organs, and made the way so smooth and easy that the spirits pass without any stop, those objects are no longer felt, or very faintly ; so that the pleasure ceaseth.

Only those things which reason (religious and sound reason) doth approve, do yield a lasting (undecaying, unalterable) satisfaction ; if we set our affections on them, we cannot fail of content : in seeking them, we cannot be disappointed ; for God (without any reservation or exception) hath promised to bestow them upon those who seriously and diligently seek them : nor can we be dispossessed of them ; God will not take them away, and they lie beyond the reach of any other hand : having them, then, we cannot but fully and durably be satisfied in the fruition of them : the longer we have them, the more we shall like them ; the more we taste them, the better we shall relish them : time wasteth not, but improveth the sense of their unfading beauty and indefectible sweetness.

11. It is of great influence toward contentedness SERM.
XLI.
with an earnest and impartial regard to contemplate things as they are in themselves, divested of tragical appearances, in which they are wrapt by our own inconsiderate fancy, or which vulgar prejudices do throw upon them: as all things, looked upon by the corporeal eye through a mist, do seem bigger than in reality they are; so to the eye of our mind all things (both good and evil) seem hugely enlarged, when viewed through the fogs of our dusky imagination or of popular conceit. If we will esteem that very good, which with a gay appearance dazzleth our imagination, or which the common admiration and applause of men recommendeth, the most vain and worthless, the most dangerous, the most mischievous things often will appear such: and if we please to account those things greatly bad, which look ugly or horridly to imagination, which are defamed by the injudicious part of men, or which men commonly do loathe, do fret at, do wail for, we shall take the best, most innocent, most useful, most wholesome things for such; and accordingly these errors of our minds will be followed by a perverse practice, productive of dissatisfaction and displeasure to us. No man ever will be satisfied, who values things according to the price which fancy setteth on them, or according to the rate they bear in the common market; who distinguisheth not between good and famous, bad and infamous; who is affected accordingly with the want of those things which men call good, with the presence of those which they term bad.

But if we judge of things as God declareth, as impartial and cautious reason dictateth, as experience diligently observed (by their fruits and consequences)

SERM. discovereth them to be, we shall have ~~little cause to~~
XLIIII. be affected by the want or presence of any such thing
 which is wont to produce discontent.

12. We should to this purpose take especial care to search out through our condition, and pick thence the good that is therein, making the best we can of it, enjoying and improving it; but what is inconvenient or offensive therein declining it, diminishing it, tempering it so well as we may, always forbearing to aggravate it. There are in nature divers simples, which have in them some part or some juice very noxious, which being severed and cast away, the rest becometh wholesome food; neither indeed is there any thing in nature so venomous, but that from it, by art and industry, may be extracted somewhat medicinal and of good use when duly applied; so in most apparent evils lieth enclosed much good, which if we carefully separate, (casting away the intermixed dross and refuse,) we shall find benefit, and taste comfort thence; there is nothing so thoroughly bad, as, being well ordered and opportunely ministered, will not do us much good: so if from poverty we cast away or bear quietly that which a little pincheth the sense or grateth on the fancy, and enjoy the undistractedness of mind, the liberty, the leisure, the health, the security from envy, obloquy, strife, which it affordeth, how satisfactory may it become to us! The like conveniences are in disgrace, disappointment, and other such evils, which being improved may endear them to us: even sin itself (the worst of evils, the only true evil) may yield great benefits to us; it may render us sober and lowly in our own eyes, devout in imploring mercy, and thankful to God for it; merciful and charitable toward

others in our opinions and censures ; more laborious in our good practice, and watchful over our steps : and if this deadly poison well administered yieldeth effects so exceedingly beneficial and salutary, what may other harmless (though unhandsome and unpleasant) things do, being skilfully managed !

SERM.
XLI.

13. It is a most effectual means of producing content, and curing discontent, to rouse and fortify our faith in God, by, with most serious attention, reflecting upon the arguments and experiments, which assure us concerning God's particular providence over all, over us. It is really infidelity (in whole or in part, no faith, or a small and weak faith) which is at the root, as of all sin, so particularly of discontent: for how is it possible, did we firmly believe, and with any measure of attention consider, that God taketh care of us, that he tendereth our good, that he is ready at hand to succour us, (how then, I say, is it possible,) that we should fear any want, or grievously resent any thing incident? But we, like St. Peter, are *ὀλιγόπιστοι*, of *little faith*, therefore we cannot *walk on the sea*, but in despair sink down: sometimes our faith is buried in oblivion or carelessness; we forget, or mind not that there is a Providence; but look on things as if they fell out casually or fatally; thence expect no redress from Heaven, so tumble into despair and disconsolateness. Sometimes, because God doth not in our time and our way relieve us or gratify us, we slip into profane doubt, questioning in our hearts whether he doth indeed regard us, or whether any relief is to be expected from him; not considering, that only God can tell when and how it is best to proceed; that often it is not expedient our wishes should be granted; that we

SERM. are not wise enough or just enough to appoint or
 XLI. choose for ourselves; that it is impossible for God
 to gratify every man; that it would be a mad world,
 if God in his government thereof should satisfy all
 our desires.

We forget how often God hath succoured us in
 our needs and straits, how continually he hath pro-
 vided for us, how patiently and mercifully he hath
 borne with us, what miracles of bounty and mercy he
 Ps. lxxviii. hath performed in our behalf; we are like that dis-
 42. trustful and inconsiderate people, who *remembered*
 Psal. cvi. 7, *not the hand of God, nor the day when he delivered*
 13, 21. *them; remembered not the multitude of his mercies;*
but soon forgat his works, and waited not for his
counsel; They forgat God their Saviour, who had
done great things in Egypt, wondrous works in
the land of Ham, and terrible things in the Red
sea.

From such dispositions in us our discontents do
 Psal. xxii. spring; and we cannot cure them, but by recollect-
 19. xlv. 1. ing ourselves from such forgetfulness and negli-
 lxxx. 1. gence; by shaking off such wicked doubts and dis-
 lix. 7. cxliv. trusts; by fixing our hearts and hopes on him who
 1. alone can help us; who is *our strength, the strength*
 Psal. lxxiii. *of our heart, of our life, of our salvation.*
 26. xxvii. 1. *of our heart, of our life, of our salvation.*
 cxl. 7.

Of him (to conclude) let us humbly implore, that
 he in mercy would bestow upon us grace to submit
 in all things to his will, to acquiesce in all his dis-
 pensations, gladly to embrace and undergo what-
 ever he ~~all~~tteth to us; in every condition, and for
 all events befalling us, heartily to adore, thank, and
 bless him; even so to the ever blessed God, our gra-
 cious Maker and Preserver, be eternally rendered all
 glory, thanksgiving, and praise. Amen.

S E R M O N XLII.

OF PATIENCE.

1 PET. ii. 21.

Because also Christ suffered for us, leaving us an example, that ye should follow his steps.

IN these words two things appear especially observable; a duty implied, (*the duty of patience,*) and a reason expressed, which enforceth the practice of that duty, (*the example of Christ.*) We shall, using no more preface or circumstance, first briefly, in way of explication and direction, touch the duty itself, then more largely describe and urge the example. SERM.
XLII.

The word *patience* hath, in common usage, a double meaning, taken from the respect it hath unto two sorts of objects, somewhat different. As it respecteth provocations to anger and revenge by injuries or discourtesies, it signifieth a disposition of mind to bear them with charitable meekness; as it relateth to adversities and crosses disposed to us by Providence, it importeth a pious undergoing and sustaining them. That both these kinds of patience may here be understood, we may, consulting and considering the context, easily discern: that which immediately precedeth, *If when ye do well, and suffer for it, ye take it patiently, this is acceptable to God,* relateth to good endurance of adversity; that which presently followeth, *who when he was*

SERM. *reviled reviled not again, when he suffered he*
 XLII. *threatened not*, referreth to meek comporting with provocations: the text therefore, as it looketh backward, doth recommend the patience of adversities, as forward, the patience of contumelies. But seeing both these objects are reducible to one more general, comprising both, that is, things seeming evil to us, or offensive to our sense, we may so explicate the duty of patience, as to include them both.

Patience then is that virtue, which qualifieth us to bear all conditions and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportments and practices of life, as God requireth and good reason directeth. Its nature will, I conceive, be understood best by considering the chief acts which it produceth, and wherein especially the practice thereof consisteth; the which briefly are these:

1. A thorough persuasion, that nothing befalleth us by fate, or by chance, or by the mere agency of inferior causes, but that all proceedeth from the dispensation, or with the allowance of God; that *affliction doth not come forth of the dust, nor doth trouble spring out of the ground*; but that all, both
 Job v. 6. *good and evil, proceedeth out of the mouth of the Most High*, according as David reflected when
 Lam. iii. 38. *Shimei reviled him: Let him, said the good king, curse, because the Lord hath said unto him, Curse David*; and as Job, when he was spoiled of all his
 2 Sam. xvi. 10. *goods, acknowledged, The Lord gave, and the Lord hath taken away.*
 Job i. 21.

2. A firm belief, that all occurrences, however adverse and cross to our desires, are well consistent

with the justice, wisdom, and goodness of God ; so SERM. XLII.
 that we cannot reasonably disapprove, repine at, or
 complain of them ; but are bound and ready to
 avow with the Psalmist, that *all his paths are* Psal. xxv.
mercy and truth ; he is righteous in all his ways, 10. cxlv. 17.
and holy in all his works ; to judge and say with
 Hezekiah, *Good is the word of the Lord, which* 2 Kings xx.
thou hast spoken ; to confess with David unto him, 19.
I know, O Lord, that thy judgments are right ; Psal. cxix.
and that thou in faithfulness hast afflicted me. 75.

3. A full satisfaction of mind, that all (even the
 most bitter and sad accidents) do (according to
 God's purpose) tend and conduce to our good ; ac-
 knowledging the truth of those divine aphorisms :
Happy is the man whom God correcteth ; whom Job v. 17.
the Lord loveth he correcteth, even as a father the Jam. i. 12.
son in whom he delighteth. As many as I love, I Prov. iii.
rebuke and chasten. 12. Heb. xii. 5. Rev. iii. 19.

4. An entire submission and resignation of our
 wills to the will of God, suppressing all rebellious in-
 surrections and grievous resentments of heart against
 his providence ; which may dispose us heartily to
 say after our Lord, *Let not my will, but thine be* Luke xxii.
done ; with good Eli, *It is the Lord, let him do* 42. 1 Sam. iii.
what seemeth him good ; with David, *Here I am,* 18. 2 Sam. xv.
let him do to me as seemeth good to him ; yea, 26.
 even with Socrates, *If so it pleaseth God, so let it*
be.

5. Bearing adversities calmly, cheerfully, and cou-
 rageously, so as not to be discomposed with anger or
 grief ; not to be put out of humour, not to be de-
 jected or disheartened ; but in our disposition of
 mind to resemble the primitive saints, who were *ὡς*
λυπούμενοι, ἀεὶ δὲ χαίροντες, as grieved, but always re- 2 Cor. vi.
10.

SERM. *joicing ; who took joyfully the spoiling of their*
 XLII. *goods, who accounted it all joy when they fell into*
 Heb. x. 34. *divers tribulations.*
 Jam. i. 2.

6. A hopeful confidence in God for the removal or
 easement of our afflictions, and for his gracious aid
 to support them well ; agreeable to those good rules
 Lam. iii. 26. *and precepts : It is good that a man should both*
 Psal. xxxvii. 7. *hope, and wait quietly for the salvation of the*
 xxvii. 14. *Lord ; Rest in the Lord, and wait patiently for*
him ; wait on the Lord, be of good courage, and
he shall strengthen thine heart ; according to the
 pattern of David, who, in such a case, thus roused
 Psal. xlii. 5. *and stayed himself : Why art thou cast down, O*
my soul, and why art thou disquieted within me ?
hope thou in God, for I shall yet praise him for
the help of his countenance ; and after the holy
 apostles, who in their most forlorn estate could say,
 2 Cor. iv. 8. *We are troubled on every side, yet not distressed ;*
we are perplexed, but not in despair ; persecuted,
but not forsaken ; cast down, but not destroyed.

7. A willingness to continue, during God's plea-
 sure, in our afflicted state, without weariness or irk-
 some longings for alteration ; according to that ad-
 vice of the Wise Man ; *My son, despise not the*
 Prov. iii. 11. *chastening of the Lord, neither be weary of his*
correction ; and that of the apostle, backed with
 Heb. xii. 3. *our Lord's example, Considering him that endured*
such contradiction of sinners against himself, lest
ye be weary and faint in your minds.

8. A lowly frame of mind (that is, being sober in
 our conceits of ourselves, sensible of our unworthi-
 ness and meanness, of our natural frailty, penury,
 and wretchedness ; of our manifold defects and mis-
 carriages in practice ; being meek and gentle, ten-

der and pliable in our temper and frame of spirit; SERM. XLII.
 being deeply affected with reverence and dread to-
 ward the awful majesty, mighty power, perfect jus-
 tice and sanctity of God; all this) wrought by our
 adversity, effectually, according to its design, quell-
 ing our haughty stomach, softening our hard hearts,
 mitigating our peevish humours; according to St.
 Peter's injunction, *Be humbled under the mighty* 1 Pet. v. 6.
hand of God; and God's own approbation joined
 with a gracious promise, *To this man will I look*; Isa. lxvi.
*even to him that is of a poor and contrite spirit,*²
and trembleth at my word.

9. Restraining our tongues from all discontentful
 complaints and murmurings, all profane, harsh, un-
 savoury expressions, importing displeasure or dissa-
 tisfaction in God's dealings toward us, arguing de-
 speration or distrust in him; such as were those
 of the impatient and incredulous Israelites: *They* Ps. lxxviii.
spake against God, and said, Can God furnish a ^{19, 20.}
table in the wilderness? Behold, he smote the
rock, that the waters gushed out, and the streams
overflowed; can he give bread also? can he pro-
vide flesh for his people? Such as they used, of
 whom the prophet said, *When they shall be hungry,* Isa. viii. 21.
they will fret themselves, and curse their king
and their God; such as they were guilty of, whom
 St. Jude calleth γογγυστὰς, καὶ μεμψιμοίρους, *murmur-* Jude 16.
ers, and querulous persons, (or such as found fault
 with their lot,) that which is styled, *charging God*
foolishly; for abstaining from which, notwithstand-
 ing the pressure of his most grievous calamities,
 Job is commended, (where it is said, *Job sinned* Job i. 22.
not, neither charged God foolishly;) that which
 the prophet condemneth as unreasonable in that ex-

SERM. postulation, *Wherefore doth the living man com-
XLII. plain?* In such cases we should smother our pas-
Lam. iii. sions in a still and silent demeanour, as the Psalm-
39. ist advised, and as he practised himself: *I was
Ps. xxxvii. dumb, saith he, and opened not my mouth, because
7. xlv. 10. it was thy doings.* Yea, contrariwise, patience re-
iv. 4. quireth,
Ps. xxxix. 9.

10. Blessing and praising God, (that is, declaring our hearty satisfaction in God's proceedings with us, acknowledging his wisdom, justice, and goodness therein, expressing a grateful sense thereof, as wholesome and beneficial to us,) in conformity to Job, who, upon the loss of all his comforts, did thus vent his mind: *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

11. Abstaining from all irregular and unworthy courses toward the removal or redress of our crosses; choosing rather to abide quietly under their pressure, than by any unwarrantable means to relieve or relax ourselves; contentedly wearing, rather than violently *breaking our yoke, or bursting our bonds;* rather continuing poor, than striving to enrich ourselves by fraud or rapine; rather lying under contempt, than by sinful or sordid compliances attempting to gain the favour and respect of men; rather embracing the meanest condition, than labouring by any turbulent, unjust, or uncharitable practices to amplify our estate; rather enduring any inconvenience or distress, than *setting our faces toward Egypt,* or having recourse to any succour which God disalloweth; according to what is implied in that representation of St. Paul, *Now therefore it is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why*

do ye not rather suffer yourselves to be defrauded? SERM. XLII.
 and in that advice of St. Peter, *Let them that suffer*
according to the will of God commit the keeping 1 Pet. iv.
of their souls to him in well-doing, as unto a faith- 19.
ful Creator.

12. A fair behaviour toward the instruments and abettors of our affliction; those who brought us into it, or who detain us under it, by keeping off relief, or sparing to yield the succour which we might expect; the forbearing to express any wrath or displeasure, to exercise any revenge, to retain any grudge or enmity toward them; but rather even upon that score bearing good-will, and shewing kindness unto them; unto them, not only as to our brethren, whom, according to the general law of charity, we are bound to love, but as to the servants of God in this particular case, or as to the instruments of his pleasure toward us; considering that by maligning or mischiefing them, we do signify ill resentment of God's dealings with us, and in effect, through their sides, do wound his providence: thus did the pious king demean himself when he was bitterly reproached and cursed by Shimei; not suffering, upon this account, any harm or requital to be offered to him: thus did the holy apostles, who *being reviled, did bless; being persecuted, did bear it; being defamed, did entreat:* 1 Cor. iv. 12. thus did our Lord deport himself toward his spiteful adversaries, who *being reviled, did not revile again; when he suffered, did not threaten; but committed it to him that judgeth righteously.* 1 Pet. ii. 23. iii. 9.

13. Particularly in regard to those, who, by injurious and offensive usage, do provoke us, patience importeth,

SERM.
XLII.

1. That we be not hastily, over-easily, not immoderately, not pertinaciously incensed with anger toward them, according to those divine precepts and aphorisms : *Be slow to wrath ; be not hasty in thy spirit to be angry ; for anger resteth in the bosom of fools. Give place to wrath, (that is, remove it.) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Cease from anger, let go displeasure, fret not thyself anywise to do evil.*
2. That we do not in our hearts harbour any ill will, or ill wishes, or ill designs toward them, but that we truly desire their good, and purpose to further it, as we shall have ability and occasion, according to that law, (even charged on the Jews,) *Thou shalt not bear any grudge against the children of thy people ; but thou shalt love thy neighbour as thyself ;* and according to that noble command of our Saviour, *Love your enemies, pray for them which despitefully use you and persecute you.*

3. That in effect we do not execute any revenge, or for requital do any mischief to them, either in word or deed ; but for their reproaches exchange blessings, (or good words and wishes ;) for their outrages, repay benefits and good turns ; according to those evangelical rules : *Do good to them that hate you, bless them that curse you : Bless them that persecute you, bless and curse not : See that none render evil for evil : Be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing : If thine enemy hunger, feed him ; if he thirst, give him drink : Say not, I will do to him as he hath done to me ; I will render to*

the man according to his work : Say thou not, I will recompense evil, but wait on the Lord, and he shall save thee. SERM.
XLII.
Prov. xx.
22.

14. In fine, patience doth include and produce a general meekness and kindness of affection, together with an enlarged sweetness and pleasantness in conversation and carriage toward all men ; implying, that how hard soever our case, how sorry or sad our condition is, we are not therefore angry with the world, because we do not thrive or flourish in it ; that we are not dissatisfied or disgusted with the prosperous estate of other men ; that we are not become sullen or froward toward any man, because his fortune excelleth ours, but that rather we do *rejoice with them that rejoice* ; we do find complacency and delight in their good success ; we borrow satisfaction and pleasure from their enjoyments. Rom. xii.
15.

In these and the like acts, the practice of this virtue (a virtue which all men, in this state of inward weakness and outward trouble, shall have much need and frequent occasion to exercise) consisteth ; unto which practice, even philosophy, natural reason, and common sense do suggest many inducements ; the tenor of our holy faith and religion do supply more and better ; but nothing can more clearly direct, or more powerfully excite thereto, than that admirable example, by which our text doth enforce it : some principal of those rational inducements we shall cursorily touch, then insist upon this example.

It will generally induce us to bear patiently all things incident, if we consider, that it is the natural right and prerogative of God to dispose of all things, to assign our station here, and allot our portion to us ; whence it is a most wrongful insolence in us,

SERM. by complaining of our state, to contest his right or
XLII. impeach his management thereof: that we are ob-
liged to God's free bounty for numberless great be-
nefits and favours; whence it is vile ingratitude to
be displeased for the want of some lesser conve-
niences: that God having undertaken and promised
to support and succour us, it is a heinous affront to
distrust him, and consequently to be dissatisfied with
our condition: that seeing God doth infinitely better
understand what is good for us than we can do, he
is better affected toward us and more truly loveth
us than we do ourselves, he with an unquestionable
right hath an uncontrollable power to dispose of us;
it is most reasonable to acquiesce in his choice of
our state: that since we have no claim to any good
or any pleasure, and thence in withholding any no
wrong is done to us, it is unjust and frivolous to
murmur or grumble; since we are, by nature, God's
servants, it is fit the appointment of our rank, our
garb, our diet, all our accommodations and employ-
ments in his family, should be left entirely to his
discretion and pleasure: that we being grievous sin-
ners, *less than the least of God's mercies*, meriting
no good, but deserving sore punishment from him,
it is just, that we should be highly content and
thankful for any thing on this side death and
damnation: that our afflictions being the natural
fruits and results of our choice or voluntary miscar-
riages, it is reasonable we should blame ourselves
rather than pick quarrels with Providence for them.
That our condition, be it what it will, cannot, being
duly estimated, be extremely bad or insupportably
grievous; for that as no condition here is perfectly
and purely good, (not deficient in some accommoda-

is, not blended with some troubles,) so there is **SERM.**
 ie that hath not its conveniences and comforts; **XLII.**

that it is our fond conceits, our froward humours,
 perverse behaviours, which create the mischiefs
 erent to any state; for that also how forlorn
 ver our case is, we cannot fail, if we please, of a
 acity to enjoy goods far more than countervailing
 possible want of these goods, or presence of these
 s; we may have the use of our reason, a good
 science, hope in God, assurance of God's love
 favour, abundance of spiritual blessings here,
 a certain title to eternal glory and bliss here-
 r; which, if we can have, our condition cannot
 leemed uncomfortable. That indeed our adver-
 is a thing very good and wholesome, very pro-
 ble and desirable, as a means of breeding, im-
 ring, and exercising the best virtues, of preparing
 or and entitling us to the best rewards. That
 state cannot ever be desperate; our adversity
 ably may not be lasting, (there being no con-
 ion between the present and the future, vicissi-
 es being frequent, all things depending on the
 trary dispensation of God, who doth always pity
 and is apt to relieve us.) That, however, our
 ction will not outlive ourselves, and certainly
 t soon expire with our life. That this world is
 a place of perfect convenience, or pure delight;
 come not hither to do our will, or enjoy our
 sure; we are not born to make laws, or pick our
 lition here; but that *trouble* is natural and
 er to us (*we are born thereto, as the sparks fly* Job v. 7.
ards.) *No tribulation seizeth us, but such as* 1 Cor. x. 13.
uman; whence it is reasonable that we con-
 edly bear the crosses suitable to our nature and

SERM. state. That no adversity is in kind or degree peculiar to us; but if we survey the conditions of other men, (of our brethren every where, of our neighbours all about us,) and compare our case with theirs, we shall find that we have many consorts and associates in adversity, most as ill, many far worse bestead than ourselves; whence it must be a great fondness and perverseness to be displeased that we are not exempted from, but exposed to bear a share in the common troubles and burdens of mankind. That it hath particularly been the lot of the best men (persons most excellent in virtue and most deep in God's favour) to sustain adversity; and it therefore becometh us willingly and cheerfully to accept it. That, in fine, patience itself is the best remedy to ease us in, to rescue us from adversity; for it cannot much annoy us, if we bear it patiently; God will, in mercy, remove it, if we please him, by demeaning ourselves well under it; but that impatience doth not at all conduce to our relief, doth indeed exasperate and augment our pain: such considerations may induce us to a patience in general respecting all sorts of evil.

There are also reasons particularly disposing to bear injuries and contumelies from men calmly and meekly, without immoderate wrath, rancorous hatred, or spiteful revenge toward them: because they do proceed from Divine Providence, disposing or permitting them (for the trial of our patience, the abasing our pride, the exercising of some other virtues, or for other good purposes) to fall upon us: because vindication of misdemeanours committed against us doth not appertain to us, we not being competent judges of them, nor rightful executors of

the punishments due to them, God having reserved SERM.
to himself the right of decision and power of execu- XLII.
tion; *Vengeance is mine, saith the Lord, I will* Rom. xii. 19.
repay it: because we are obliged to interpret cha- Heb. x. 30.
ritably the actions of our neighbour, supposing his Deut. xxxii.
miscarriages to proceed from infirmity, from mis- 35, 36.
take, or from some cause, which we should be rather Vid. Tert.
inclinable to excuse than to prosecute with hatred or de Pat. cap.
revenge: because, indeed, our neighbour's most cul- 10.
pable offences, as issuing from distemper of mind,
are more reasonably the objects of compassion and
charity, than of anger or ill-will: because we are
bound to forgive all injuries by the command of
God, and in conformity to his example, who passeth
by innumerable most heinous offences committed
against himself; *Gracious is the Lord, and full of* Psal. cxlv.
compassion, slow to anger, and of great mercy; 8. lxxxvi.
longsuffering, and plenteous in mercy and truth; 15.
so must we be also, if we will be like him or please
him: because we ourselves, being subject to incur
the same faults in kind, or greater in value, do need
much pardon, and should thence be ready to allow
it unto others, both in equity, and in gratitude to-
ward God, lest that in the gospel be applied to us;
O thou wicked servant, I forgave thee all that debt, Matt. xviii.
because thou desiredst me: shouldst not thou also 32.
have had compassion upon thy fellow-servant, even
as I had pity on thee? Because God hath made it
a necessary condition of our obtaining mercy, pro-
mising us favour if we yield it, menacing us ex-
tremity if we refuse it; *If ye forgive men their* Matt. vi. 14.
trespasses, your heavenly Father will also forgive Ecclus. viii.
you: but if ye forgive not men their trespasses, 2.
neither will your Father forgive your trespasses: Matt. xviii.
35.
Mark xi.
25.

SERM. because our neighbour suffering by our revenge in
XLII. any manner, (in his body, interest, or reputation,) doth not anywise profit us, or benefit our estate, but needlessly doth multiply and increase the stock of mischief in the world; yea, commonly doth bring further evil upon ourselves, provoking him to go on in offending us, rendering him more implacably bent against us, engaging us consequently deeper in strife and trouble: because no wrong, no disgrace, no prejudice we can receive from men is of much consequence to us, if our mind be not disordered; if we are free from those bad passions, which really are the worst evils that can befall us: because, in fine, impatience itself is insignificant and ineffectual to any good purpose, or rather produceth ill effects; it doth not cure our wound, or assuage our grief; it removeth no inconvenience, nor repaireth any damage we have received, but rather inflameth our distemper and aggravateth our pain^a; more really indeed molesting and hurting us, than the injury or discourtesy which causeth it. Thus, briefly, doth reason dictate to us the practice of all patience.

But the example proposed by the apostle here,
Phil. ii. 5. and elsewhere by St. Paul, (*Let the same mind be in you, which was also in Christ Jesus*—) by the
Heb. xii. 1, apostle to the Hebrews, (*Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith*—) by our Lord
Matt. xi. 29. himself, (*Learn of me, for I am meek and lowly*—) that doth in a more lively manner express how in

^a Idcirco quis te lædit ut doleas, quia fructus lædentis in dolore læsi est. *Tert. de Pat.* 8.

Si patientiæ incubabo, non dolebo; si non dolebo, ulcisci non desiderabo. *Ib.* 1.

such cases we should deport ourselves, and most SERM.
strongly engageth us to comply with duties of this XLII.
nature. Let us now therefore describe it, and re-
commend it to your consideration.

The example of our Lord was indeed in this kind Vid. Tertul.
the most remarkable that ever was presented, the de Pat. c. 3.
most perfect that can be imagined: he was, above Cypr. de
all expression, *a man of sorrows and acquainted* Pat. t. ii.
with grief; he did undertake, as to perform the p. 315.
best works, so to endure the worst accidents to Is. liii. 3.
which human nature is subject; his whole life being
no other than one continual exercise of patience and
meekness, in all the parts and to the utmost degrees
of them. If we trace the footsteps of his life from
the sordid manger to the bloody cross, we shall not
be able to observe any matter of complacency, scarce
any of comfort (in respect to his natural or worldly
state) to have befallen him.

His parentage was mean, to appearance; and his
birth, in all exterior circumstances, despicable: *Is* Matt. xiii.
not this the carpenter's son? were words of con- 55.
tempt and offence, upon all occasions thrown upon Mark vi. 3.
him.

His life was spent not only in continual labour
and restless travel, but in hard poverty; yea, in ex-
treme penury, beneath the state not only of the
meanest men, but of the most shifting beasts: *The* Matt. viii.
foxes have holes, and the birds of the air have 20.
nests, but the Son of man hath not where to lay
his head.

For his necessary sustenance we find him often Matt. xxi.
destitute of ordinary provision, (as when he sought 18, 19.
food from the barren fig-tree,) often indebted for it Nullius
to the courtesy and, as it were, alms of the vilest mensam,
tectumve
despexit.
Tert.

SERM. people, of *publicans and sinners* : so δι' ἡμᾶς ἐπρώ-
 XLII. χευσε, *he was*, as the apostle saith, *a beggar for us*.

2 Cor. viii. Yet may we never perceive him anywise discon-
 9. tented with, or complaining of his condition ; not discouraged or depressed in spirit thereby, not solicitously endeavouring any correction or change thereof ; but willingly embracing it, heartily acquiescing therein ; and, notwithstanding all its inconveniences, cheerfully discharging his duties, vigorously pursuing his main designs of procuring glory to God and benefit to men.

Nor did he only with content undergo the incommodities of a poor estate, but he was surrounded with continual dangers ; the most powerful men of those times, enraged with envy, ambition, and avarice, desperately maligning him, and being incessantly attentive, upon all occasions, to molest, hurt, and destroy him : *The world*, (as he saith himself, that is, all the powerful and formidable part of the world) *hating me* ; yet did not this anywise dismay or distemper him, nor cause him either to repine at his condition or decline his duty. He utterly disregarded all their spiteful machinations, persisting immoveable in the prosecution of his pious and charitable undertakings, to the admiration of those who observed his demeanour : *Is not this he*, said they, *whom they seek to kill ? but lo, he speaketh boldly*.

John vii.
18.

Luke iv. 30.
Matt. xxi.
27. xxii. 18.

He did indeed sometimes opportunely shun their fury, and prudently did elude their snares, but never went violently to repel them, or to execute any revenge for them ; improving the wonderful power he was endued with altogether to the advantage of mankind, never to the bane or hurt of his malicious enemies.

Sensible enough he was of the causeless hatred SERM. they bare him, (ἐμίσησάν με δωρεάν, *They*, said he, XLII. *have hated me for nothing*;) and of their extreme John xv. 25. ingratitude; yet never could he be provoked to resent or requite their dealing: see how mildly he did expostulate the case with them; *Then*, saith St. John x. 31. John, *the Jews took up stones to stone him: Jesus answered them, Many good things have I shewed you from my Father; for which of those do ye stone me?*

To be extremely hated and inhumanly persecuted, without any fault committed or just occasion offered, is greatly incensive of human passion; but for the purest and strongest good-will, for the most inexpressible beneficence, to be recompensed with most virulent reproaches, most odious slanders, most outrageous misusages—how exceeding was that meekness, which, without any signification of regret or disgust, could endure it!

Out of most tender charity and ardent desire of Matt. xxiii. 37. their salvation, he instructed them, and instilled heavenly doctrine into their minds; what thanks, what reward did he receive for that great favour? to be reputed and reported an impostor: *πλανᾷ τὸν ὄχλον*, John vii. 12. *he*, said they, *doth impose upon the people.* Matt. xxvii.

He took occasion to impart the great blessing of 63. pardon for sin to some of them, confirming his authority of doing it by a miraculous work of goodness; how did they resent such an obligation? by accounting him a blasphemer: *Behold*, saith St. Matt. ix. 3, &c. Matthew, *certain of the Scribes said within themselves, This man blasphemeth*: which most harsh and uncharitable censure of theirs he did not fiercely

SERM. XLII. reprehend, but calmly discussed and refuted by a clear reasoning; *τί ἐνθυμεῖσθε πονηρόν; Wherefore conceive ye evil in your hearts? for whether is easier to say, Thy sins are forgiven thee? or to say, Arise and walk?* that is, Is it not credible that he who can perform the one may dispense the other? *Ingratos curavit, insidiatoribus cessit. Tert.* He freed them from most grievous diseases, yea rescued them from the greatest mischief possible in nature, being possessed by the unclean fiend; how did they entertain this mighty benefit? by most horrible calumny, accusing him of sorcery or conspiracy with the Devil himself. *The Pharisees said, He casteth out devils by the prince of the devils:* yea, thence attributing to him the very name and title of the grand Devil: *If they have called the master of the house Beelzebub, how much more (shall they defame) them of his household?* Yet this most injurious defamation he no otherwise rebuketh, than by a mild discourse, strongly confuting it; *Every kingdom, said he, divided against itself is brought to desolation—and if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?* that is, the Devil better understands his interest, than to assist any man in dispossessing himself.

He did constantly labour in reclaiming them from error and sin, in converting them to God and goodness, in proposing fair overtures of grace and mercy to them, in shewing them by word and practice the sure way to happiness: What issue was there of all his care and pains? What but neglect, distrust, disappointment, rejection of himself, of what he said, and what he did? *Who hath believed our report,*

and to whom hath the arm of the Lord been revealed? was a prophecy abundantly verified by SERM. XLII. their carriage toward him.

These and the like usages, which he perpetually did encounter, he constantly received without any passionate disturbance of mind, any bitter reflections upon that generation, any revengeful enterprises against them; yea, requited them with continued earnestness of hearty desires, and laborious endeavours for their good.

We might observe the ingrateful disrespects of his own countrymen and kindred toward him, which he passeth over without any grievous disdain; rather excusing it, by noting that entertainment to have been no peculiar accident to himself, but usual to all of like employment; *No prophet, said he, is acceptable in his own country.* Luke iv. 24. Matt. xiii. 57.

We might also mention his patient suffering repulses from strangers; as when being refused admittance into a Samaritan village, and his disciples, being incensed with that rude discourtesy, would have fire called down from heaven to consume those churls^a, he restrained their unadvised wrath, and thus expressed his admirable meekness: *The Son of man is not come to destroy men's lives, but to save them.* Luke ix. 53, 56.

We might likewise remark his meek comporting with the stupid and perverse incredulity of his disciples, notwithstanding so many pregnant and palpable inducements continually exhibited for confirmation of their faith, the which he no otherwise Luke ix. 41. Matt. xvii. 17. Non peccatores, non publicanos aspernatus est. Tert.

^a Non illi saltem civitati quæ cum recipere noluerat iratus est, cum etiam discipuli tam contumelioso oppido cœlestes ignes representari voluissent. *Tert.*

SERM. than sometime gently admonisheth them of, saying,
 XLII. τί δειλοί ἐστε, ὀλιγόπιστοι; *Why are ye fearful, O ye
 of little faith?* ὀλιγόπιστε, τί ἐδίστας; *O thou of
 Matt. viii. 26. xiv. 31. small faith, why didst thou doubt?*

What should I insist on these, although very remarkable instances? since that one scene of his most grievous (shall I say, or glorious) passion doth represent unto us a perfect and most lively image of the highest patience and meekness possible; of the greatest sorrow that ever was or could be, yet of a patience surmounting it; of the extremest malice that ever was conceived, yet of a charity overswaying it; of injury most intolerable, yet of a meekness willingly and sweetly bearing it: there may we observe the greatest provocations from all hands to passionate animosity of spirit and intemperate heat of speech, yet no discovery of the least disorderly, angry, or revengeful thought, the least rash, bitter, or reproachful word; but all undergone with clearest serenity of mind, and sweetness of carriage toward all persons.

To Judas, who betrayed him, how doth he address himself? Doth he use such terms as the man deserved, or as passion would have suggested, and reason would not have disallowed? Did he say, Thou most perfidious villain, thou monster of iniquity and ingratitude! thou desperately wicked wretch! dost thou, prompted by thy base covetousness, treacherously attempt to ruin thy gracious Master and best Friend; thy most benign and bountiful Saviour? No; instead of such proper language, he useth the most courteous and endearing terms:
 Matt. xxvi. 50. Ἐταῖρε, ἐφ' ᾧ πάρει; *Friend, (or companion,) for what dost thou come?* or what is thy business here? A

tacit charitable warning there is to reflect upon his unworthy and wicked action, but nothing apparent of wrath or reproach. SERM.
XLII.

From his own disciples and servants, who had beheld his many miraculous works, and were indebted to him for the greatest favours, he reasonably might have expected a most faithful adherence and most diligent attendance on him in that juncture: yet he found them careless and slothful: What then? How did he take it? Was he angry, did he upbraid, did he storm at them? did he threaten to discard them? No; he only first gently admonisheth them: *What, could ye not watch one hour with me?* then a little exciteth them, *Watch and pray, that ye enter not into temptation:* he withal suggesteth an excuse for their drowsiness and dulness; *The spirit is willing, but the flesh is weak:* in fine, he indulgeth to their weakness, letting them alone, and saying, *καθεύδετε λοιπὸν, Sleep on now, and take your rest.* Matt. xxvi.
40, 45.
Matt. xxvi.
31.

When he foresaw they would be offended at his (to appearance) disastrous estate, and fearfully would desert him, he yet expressed no indignation against them, or decrease of affection toward them upon that score; but simply mentioneth it, as unconcerned in it, and not affected thereby.

And the unworthy apostasy of that disciple, whom he had especially favoured and dignified, he only did mildly forewarn him of, requiting it foreseen by the promise of his own effectual prayers for his support and recovery; and when St. Peter had committed that heinous fact, our good Lord only *looked on him* with an eye of charity and compassion, which more efficaciously struck him, than the most dreadful Luke xxii.
61, 62.
Ενίβλεψε
τῷ Πίττῳ.

SERM. threat or sharp reprehension could have done: Peter
 XLII. thereupon *went out, and wept bitterly.*

John xviii. When the high priest's officer, upon no reasonable
 23. occasion, did injuriously and ignominiously strike
 Cypr. Ep. him, he returned only this mild expostulation: *If I*
 65. *have spoken evil, bear witness of the evil; if well,*
why smitest thou me? that is, I advise thee to pro-
 ceed in a fair and legal way against me, not to deal
 thus boisterously and wrongfully, to thy own harm.

Even careful and tender he was of those who
 were the instruments of his suffering; he protected
 them from harm who conducted him to execution;
 as we see in the case of the high priest's servant,
 Luke xxii. whom (with more zeal than wherewith he ever re-
 51, &c. garded his own safety) he defended from the fury of
 his own friend, and cured of the wounds received in
 the way of persecuting himself.

All his demeanour under that great trial was per-
 fectly calm, not the least regret or reluctance of
 mind, the least contradiction or obloquy of speech
 appearing therein; such it was as became *the Lamb*
of God, who was to *take away the sins of the world*,
 by a willing oblation of himself; such as did exactly
 Isa. liii. 7. correspond to the ancient prophecies: *He was op-*
pressed, and he was afflicted, yet he opened not his
mouth: he was brought as a lamb to the slaughter,
and as a sheep before the shearers is dumb, so he
 Isa. l. 6. *opened not his mouth; and, I gave my back to the*
smilers, and my cheeks to them that plucked off the
hair: I hid not my face from shame and spit-
ting.

Neither did the wrongful slanders devised and
 alleged against him by suborned witnesses, nor the

virulent invectives of the priests, nor the barbarous SERM. clamours of the people, nor the contemptuous spit- XLII. ting upon him and buffeting him, nor the cruel scourgings, nor the contumelious mockeries, nor all the bloody tortures inflicted upon him, wring from him one syllable importing any dissatisfaction in his case, any wrath conceived for his misusages, any grudge or ill-will in his mind toward his persecutors; but, on the contrary, instead of hatred and revenge, he declared the greatest kindness and charity toward them, praying heartily to God his Father for the pardon of their sins. Instead of aggravating their crime and injury against him, he did in a sort extenuate and excuse it by consideration of their ignorance and mistake: *Lord*, said he, in the height of his sufferings, *forgive them, for they know not³⁴ what they do.* The life they so violently bereaved him of, he did willingly mean to lay down for the ransom of their lives; the blood they spilt, he wished to be a salutary balsam for their wounds and maladies; he most cheerfully did offer himself by their hands a sacrifice for their offences. No small part of his afflictions was a sense of their so grievously displeasing God, and pulling mischief on their own heads, a foresight of his kind intentions being frustrated by their obstinate incredulity and impenitence, a reflection upon that inevitable vengeance, which from the Divine justice would attend them; this foreseen did work in him a distasteful sense, (more grievous than what his own pain could produce,) and drew from him tears of compassion, (such as no resentment of his own case could extort;) for, *When* Luke xix. *he was come near, he beheld the city, and wept over^{41. xiii. 34.} it, saying, O that thou hadst known, even thou, at*

SERM. *least in this thy day, the things which belong unto*
 XLII. *thy peace.*

If ever he did express any commotion of mind in reference to this matter, it was only then when one of his friends, out of a blind fondness of affection, did presume to dissuade him from undergoing these evils; then indeed, being somewhat moved with indignation, he said to St. Peter, *Get thee behind me, Satan, for thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

Neither was it out of a stupid insensibility or stubborn resolution, that he did thus behave himself; for he had a most vigorous sense of all those grievances, and a strong (natural) aversion from undergoing them; as those dolorous agonies where-with he struggled, those deadly groans he uttered, those monstrous lumps of blood he sweat out, those earnest prayers he made to be freed from them, declare; but from a perfect submission to the Divine will, and entire command over his passions, an excessive charity toward mankind, this patient and meek behaviour did spring: *The cup which my Father hath given me, shall I not drink it? O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt; let not my will, but thine be done. No man taketh away my life, but I lay it down of my own accord: I will give my flesh for the life of the world.* So doth our Lord himself express the true grounds of his passion and his patience.

Such is the example of our Lord: the serious consideration whereof how can it otherwise than work patience and meekness in us? If he, that was

the Lord of glory, (infinitely excellent in dignity and virtue,) did so readily embrace, did so contentedly endure such extremities of penury, hardship, disgrace, and pain, how can we refuse them, or repine at them? Can we pretend to a better lot than he received, or presume that God must deal better with us than he did with his own dearest Son? Can we be displeased at a conformity to our Lord and Master? Can we, without shame, affect to live more splendidly, or to fare more deliciously than he chose to do? Shall we fret or wail, because our desires are crossed, our projects defeated, our interests anywise prejudiced; whenas his most earnest desires and his most painful endeavours had so little of due and desired success; when he was ever ready, and had so constant occasion to say, *Let not my will be done*? Can we despise that state of meanness and sorrow which he, from the highest sublimities of glory and beatitude, was pleased to stoop unto? Can we take ourselves for the want of any present conveniences or comforts to be wretched, whenas the fountain of all happiness was destitute of all such things, and scarce did ever taste any worldly pleasure? Are we fit or *worthy to be his disciples*, if we will not *take up his cross and follow him*; if we will not go to his school, (that school wherein he is said himself to have *learnt obedience*,) if we will not con that lesson which he so loudly hath read out, and transcribe that copy which he so fairly hath set before us? Can we pretend to those great benefits, those high privileges, those rich and excellent rewards, which he hath attained for us, and which he proposeth to us, if we will not go on toward them

SERM.
XLII.

Luke xiv.
27. ix. 23.
Matt. x. 38.
xvi. 24.

Heb. v. 8.

Heb. ii. 9,
10.
Phil. ii. 9.

SERM. in that way of patience which he hath trod before
XLII. us?

Heb. xii. 3.

Can we also, if we *consider him that endureth such contradiction of sinners*, be transported with any wrathful or revengeful passion, upon any provocation from our brethren? Can we hope or wish for better usage from men than our Lord did ever find? Can we be much displeased with any man for thwarting our desires or interests, for dissenting from our conceits, for crossing our humours, whenas he, to whom all respect and observance was due, did meet with so little regard or compliance in any way; continually did encounter repulses, disappointments, oppositions from the perverse and spiteful world? Can we be very jealous of our credit, or furious when our imaginary honour (honour that we never really deserved or can justly claim, being guilty of so many great faults and sins) is touched with the least disgraceful reflection, if we do well observe and mind, that the most truly, and indeed only honourable personage (only honourable, because only innocent person) that ever was, had his reputation aspersed by the most odious reproaches which deepest envy and malice could devise, without any grievous resentment, or being solicitous otherwise to assert or clear it than by a constant silence? Can we be exasperated by every petty affront, (real or supposed,) when the most noble, most courteous, most obliging person that ever breathed upon earth was treacherously exposed to violence by his own servant, shamefully deserted by his own most beloved friends, despitefully treated by those whom he never had offended, by those upon whom he had

Quam gravis causa sit hominis Christiani servum pati nolle, cum prior passus sit Dominus, &c.
Cypr. Ep.
56.

heaped the greatest benefits, without expressing any anger or displeasure against them, but yielding many signal testimonies of tenderest pity and love toward them? Can we see our Lord treated like a slave and a thief, without any disturbance or commotion of heart; and we vile wretches, upon every slight occasion, swell with fierce disdain, pour forth reproachful language, execute horrible mischief upon our brethren? He indeed was surrounded with injuries and affronts; every sin, that since the foundation of things hath been committed, was an offence against him and a burden upon him; (*God laid upon him the iniquities of us all*;) so many declared enemies, so many rebels, so many persecutors, so many murderers he had as there have lived men in the world; for every sinner did in truth conspire to his affliction and destruction; we all in effect did betray him, did accuse him, did mock, did scourge, did pierce, and crucify him; yet he forgave all offences, he died for all persons; *while we were yet enemies, yet sinners, he died for us*, to rescue us from death and misery: and shall we not then, in imitation of him, for his dear sake, in gratitude, respect, and obedience to him, be ready to bear the infirmities of our brethren, to forgive any small wrongs or offences from them; whatever they do to us, to love them, and do them what good we can? If so admirable a pattern of patience and meekness so immense cannot, what is there that can oblige or move us? I conclude with those doxologies to our so patient and meek Redeemer:

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and

SERM.
XLII.

Isa. liii. 6.

Rom. v. 6,
8, 10.

Rependamus illi patientiam, quam pro nobis ipse dependit.
Tert. de Pat. 16.

Apoc. v.
12, 13.

SERM. *honour, and glory, and power, be unto him that*
XLII. *sitteth upon the throne, and to the Lamb for ever*
and ever.

Apoc. i. 5,
6. *Unto him that loved us, and washed us from our*
sins in his blood, and hath made us kings and
priests unto God and his Father; to him be glory
and dominion for ever and ever. Amen.

S E R M O N XLIII.

REJOICE EVERMORE.

1 THESS. v. 16.

Rejoice evermore.

REJOICE *evermore*! O good apostle, how acceptable rules dost thou prescribe! O blessed God, how gracious laws dost thou impose! This is a rule, to which one would think all men should be forward to conform; this is a law, which it may seem strange that any man should find in his heart to disobey: for what can any soul desire more than to be always on the merry pin, or to lead a life in continual alacrity? Who readily would not embrace a duty, the observance whereof is not only pleasant, but pleasure itself? Who is so wild as to affect a sin, which hath nothing in it but disease and disgust?

That joy should be enjoined, that sadness should be prohibited, may it not be a plausible exception against such a precept, that it is superfluous and needless, seeing all the endeavours of men do aim at nothing else but to procure joy and eschew sorrow; seeing all men do conspire in opinion with Solomon, that *a man hath nothing better under the sun than —to be merry.* Were it not rather expedient to recommend sober sadness, or to repress the inclinations of men to effuse mirth and jollity?

SERM.
XLIII.

Ecccl. viii.
15. ii. 24.
iii. 12, 22.
v. 18, 26.

SERM.
XLIII.

So it may seem ; but yet, alas ! if we consult experience, or observe the world, we shall find this precept very ill obeyed : for do we not commonly see people in heavy dumps ? do we not often hear doleful complaints ? is not this world apparently a stage of continual trouble and grief ? Did not the Preacher, upon a diligent survey of *all the works done under the sun*, truly proclaim, *Behold, all is vanity and vexation of spirit* ? Where, I pray, is any full or firm content ? where is solid and durable joy to be found ?

It is true that men, after a confused manner, are very eager in the quest, and earnest in the pursuit of joy ; they rove through all the forest of creatures, and beat every bush of nature for it, hoping to catch it either in natural endowments and improvements of soul, or in the gifts of fortune, or in the acquists of industry ; in temporal possessions, in sensual enjoyments, in ludicrous divertisements and amusements of fancy ; in gratification of their appetites and passions ; they all hunt for it, though following a different scent, and running in various tracks ; some in way of plodding for rare notions ; some in compassing ambitious projects ; some in amassing heaps of wealth ; some in practice of overreaching subtilties ; some in wrecking their malice, their revenge, their envy ; some in venting frothy conceits, bitter scoffs, or profane raileries ; some in jovial conversation and quaffing the full bowls ; some in music and dancing ; some in gallantry and courting ; some in all kinds of riotous excess and wanton dissoluteness ; so each in his way doth incessantly prog for joy ; but all much in vain, or without any considerable success ; finding at most, instead of it,

some faint shadows, or transitory flashes of pleasure, the which, depending on causes very contingent and mutable, residing in a frail temper of fluid humours of body, consisting in slight touches upon the organs of sense, in frisks of the corporeal spirits, or in fumes and vapours twitching the imagination, do soon flag and expire; their short enjoyment being also tempered with regret, being easily dashed by any cross accident, soon declining into a nauseous satiety, and in the end degenerating into gall and bitter remorse; for, *Even*, as Solomon observed, *in laughter the heart is sorrowful; and the end of that mirth is heaviness*: and, *Though*, as it is said in Job, (ch. xx. ver. 12, 14, 20.) *wickedness is sweet in the mouth—yet his meat in his bowels is turned, it is the gall of asps within him*: so that indeed the usual delights which men affect are such, that we should not if we could, and we could not if we would, constantly entertain them; such *rejoicing evermore* being equally unreasonable and impossible.

SERM.
XLIII.

Prov. xiv.

13.

Sunt quædam tristes voluptates. Sen. Ep. 67. Quæquam se verterit anima hominis, ad dolores figitur alibi, præterquam in te. Aug. Cons. iv. 10.

Wherefore there is ground more than enough, that we should be put to seek for a true, substantial, and consistent joy; it being withal implied, that we should effect it in another way, or look for it in another box, than commonly men do; who therefore are so generally disappointed, because they would have it upon impossible or undue terms, and least expect it there, where it is only to be had.

It is a scandalous misprision, vulgarly admitted, concerning religion, that it is altogether sullen and sour, requiring a dull, lumpish, morose kind of life, barring all delight, all mirth, all good humour; whereas, on the contrary, it alone is the never-failing

SERM. source of true, pure, steady joy ; such as is deeply
XLIII. rooted in the heart, immoveably founded in the reason of things, permanent like the immortal spirit wherein it dwelleth, and like the eternal objects whereon it is fixed, which is not apt to fade or cloy ; and is not subject to any impressions apt to corrupt or impair it : whereas, in our text, and in many texts parallel to it, we see, that our religion doth not only allow us, but even doth oblige us to be joyful, as much and often as can be, not permitting us to be sad for one minute, banishing the least fit of melancholy, charging us in all times, upon all occasions, to be cheerful ; supposing, consequently, that it is in some manner possible to be so, and affording power to effect what it doth require.

Such indeed is the transcendent goodness of our God, that he maketh our delight to be our duty, and our sorrow to be our sin, adapting his holy will to our principal instinct ; that he would have us to resemble himself, as in all other perfections, so in a constant state of happiness ; that as he hath provided a glorious heaven of bliss for us hereafter, so he would have us enjoy a comfortable paradise of delight here. He accordingly hath ordered the whole frame of our religion in a tendency to produce joy in those who embrace it ; for what is the gospel, but, as the holy angel, the first promulger of it, did

Luke ii. 10. report, *good tidings of great joy to all people ?*

Rom. xv. How doth God represent himself therein, but as *the*

33. 13. 5. *God of love, of hope, of peace, of all consolation,*

Eph. ii. 4. cheerfully smiling in favour on us, graciously in-

2 Cor. i. 3. viting us to the most pleasant enjoyments, bounti-

xiii. 11. fully dispensing most comfortable blessings of mercy,

1 Pet. v. 10. of grace, of salvation to us ? for what doth our Lord

Jam. v. 11.

call us to him, but *that he may give us rest and refreshment to our souls*; that he may *wipe away all tears from our eyes*; that he may save us from most woful despair, and settle us *in a blessed hope*; that we may *enter into our Master's joy*; that *our joy may be full*, and such *as no man can take from us*? SERM. XLIII.

What is the great overture of the gospel, but the gift of a most blessed *Comforter, to abide with us for ever*, cheering our hearts with his lightsome presence and ravishing consolations? Wherein doth the kingdom of heaven consist? *not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost*. What are the prime fruits sprouting from that root of Christian life, the Divine Spirit? they are, as St. Paul telleth us, *love, joy, and peace*. Are there not numberless declarations importing a joyful satisfaction granted to the observers of God's commandments; that *light is sown for the righteous, and gladness for the upright in heart*? Doth not our Lord pronounce a special beatitude to the practiser of every virtue? And if we scan all the doctrines, all the institutions, all the precepts, all the promises of Christianity, will not each appear pregnant with matter of joy, will not each yield great reason and strong obligation to this duty of *rejoicing evermore*? Matt. xi. 28.
Apoc. vii. 17. xxi. 4.
Tit. ii. 13.
Matt. xxv. 21.
John xv. 11.
xvi. 22, 24.
John xiv. 16.
Rom. xiv. 17.
Gal. v. 22.
Ps. xcvi. 11.
cxviii. 15.
xxxii. 11.
lxviii. 3.

Wherefore a Christian, as such, (according to the design of his religion, and in proportion to his compliance with its dictates,) is the most jocund, blithe, and gay person in the world; always in humour and full of cheer; continually bearing a mind well satisfied, a light heart and calm spirit, a smooth brow and serene countenance, a grateful accent of speech, and a sweetly composed tenor of carriage; no black

SERM. thought, no irksome desire, no troublesome passion
XLIII. should lodge in his breast ; any furrow, any frown, any cloud doth sit ill upon his face ; the least fretful word or froward behaviour doth utterly misbecome him ; if at any time it appear otherwise, it is a deflection from his character ; it is a blemish and wrong to his profession ; it argueth a prevarication in his judgment or in his practice ; he forgetteth that he is a Christian, or hath not preserved the innocence belonging to that name. For, if a Christian remembereth what he is, or is sensible of his condition ; if he reflecteth on the dignity of his person, the nobleness of his relations, the sublimity of his privileges, the greatness and certainty of his hopes, how can he be out of humour ? Is it not absurd for him that is at peace with Heaven, with his own conscience, with all the world ; for the possessor of the best goods, and the heir of a blessed immortality ; for the friend, the favourite, the son of God, to fret or wail ?

He that is settled in a most prosperous state, that is (if he pleaseth) secure of its continuance, that is well assured of its improvement ; that hath whatever good he can wish in his reach, and more than he can conceive in sure reversion ; what account can be given that he should be sad, or seem afflicted ?

Psal. xvi. He that hath the inexhaustible spring of good for
11. his portion ; that hath his welfare intrusted in God's most faithful hand ; that hath God's infallible word for his support ; that hath free access to him, *in whose presence is fulness of joy* ; that hath frequent tastes of God's goodness, in gracious dispensations of providence, in intercourses of devotion, in the influences of grace ; that hath the infinite beauty and

excellency for the perpetual object of his contemplation and affection; that enjoyeth the serenity of a sound mind, of a pure heart, of a quiet conscience, of a sure hope, what can he want to refresh or comfort him?

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If a true and perfect Christian hath no care to distract him, having discharged all his concerns on God's providence; if he hath no fear to dismay him, being guarded by the Almighty protection from all danger and mischief; if he hath no despair to sink him, having a sure refuge in the divine mercy and help; if he hath no superstitious terrors or scruples to perplex him, being conscious of his own upright intentions to please God, and confident of God's merciful willingness to accept his sincere endeavours; if he hath no incurable remorse to torment him, the stings of guilt being pulled out by the merits of his Saviour, applied by his faith and repentance; if he hath no longing desires to disquiet him, being fully satisfied with that he doth possess, or may expect from God's bounty, all other things being far beneath his ambition or coveting; if he hath no contentions to inflame him, knowing nought here worth passionately striving for, and being resolved to hold a friendly good-will toward all men; if he hath no repining envy, seeing that none can be more happy than he may be, and that every man's good by charity is made his own; if he hath no fretful discontent, since he gladly doth acquiesce in the condition and success allotted to him, resigning his will to God's pleasure, taking all for best which thence doth occur, being assured that *all things shall work together for his good* and advantage; if he hath no spiteful rancours to corrode his heart, no boisterous

SERM. passions to ruffle his mind, no inordinate appetites,
 XLIII. perverse humours, or corrupt designs to distemper
 his soul and disturb his life, whence then may sorrow
 come, or how can sadness creep into him^a?

What is there belonging to a Christian, whence
 Psal. xliii. 4. grief naturally can spring? From God, *our exceed-*
ing joy, the fountain of happiness; from heaven,
 the region of light and bliss; from divine truth,
 which illustrateth and cheereth the soul; from God's
 Ps. xix. 10. law, which *rejoiceth the heart*, and *is sweeter than*
 cxix. 103. *honey and the honeycomb*; from wisdom, whose
 Prov. iii. 17. *ways are ways of pleasantness, and all whose paths*
are peace; from virtue, which cureth our afflictive
 distempers, and composeth our vexatious passions;
 from these things, I say, about which a Christian as
 such is only conversant, no sorrow can be derived;
 from those sweet sources no bitter streams can flow:
 but hell, the flesh, the world, darkness, error, folly,
 sin, and irreligion, (things with which a Christian
 should have nothing to do, from which he should
 keep aloof, which he doth pretend utterly to renounce
 and abandon,) these, these alone, are the parents of
 discomfort and anguish.

Wherefore there is the same reason, the same ob-
 ligation, the same possibility, that we should rejoice
 evermore, as that we should always be Christians,
 exactly performing duty, and totally forbearing sin;
 for innocence and indolency do ever go together,
 both together making paradise; perfect virtue and
 constant alacrity are inseparable companions, both
 constituting beatitude: and as although from our
 infirmity we cannot attain the highest pitch of virtue,

^a Ἐπιθυμίας ἀπελαθείσης εὐδίας ἡ ψυχὴ, καὶ γαληνῶσα γίνεται. Just.
 Mart. ad Græc. Paræn. 2.

yet we must aspire thereto, endeavouring to perfect holiness in the fear of God; so, though it may not be possible to get, yet it is reasonable to seek perpetual joy; which doing in the right way, we shall not fail of procuring a good measure of it.

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2 Cor. vii. 1.
Matt. v. 48.
1 John iii.
3.

Indeed to exercise piety and to rejoice are the same things, or things so interwoven, that nothing can disjoin them; religious practice is like that river, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High, that is, every pious soul. No good deed can be performed without satisfaction; each virtue hath a peculiar delight annexed to it: whence the acts of joy, which upon various objects, grounds, and occasions, we may exert, being numberless, I shall only touch a few principal instances.

1. We should evermore rejoice in the exercise of our faith; according to that prayer of our apostle for the Romans, *Now the God of hope fill you with all joy and peace in believing.*

Rom. xv.
13.

Every kind of faith (that which embraceth divine truths, that which applieth God's mercy, that which ensureth God's promises, that which confideth in God's providence, each of them) is a clear spring of joy, ever standing open to us; which he that drinketh shall never thirst.

John vi. 35.
vii. 38. iv.

1. The faith which embraceth God's heavenly truth doth not only enlighten our minds, but is apt to affect our hearts; there being no article of faith, or mystery of our religion, which doth not involve some great advantage, some notable favour, some happy occurrence dispensed to us by the goodness of God, the which faith doth apprehend and convey to our spiritual gust, so that we cannot hardly but re-

Matt. xiii.
20.
Phil. i. 25.

SERM. *ceive the word with joy.* For is it not very sweet
 XLIII. with faith to contemplate the rich bounty of God in

the creation of the world, and producing so goodly a frame, so copious a store of things, with a special regard to our sustenance and accommodation? Is it not satisfactory to believe that God, by his almighty hand and vigilant care, with the same benign regard, doth uphold and govern the same? Is it not extremely pleasant with faith to reflect on that great honour and happiness, which God did vouchsafe to confer on mankind, by sending down from heaven his only Son to assume our nature, and to converse

2 Pet. i. 4. with men, that we might be advanced to a *participation of the divine nature*, and to an enjoyment of

1 John i. 3. *communion with God?* How without great delight can we be persuaded that our Saviour, by his meritorious obedience and passion, hath appeased God's wrath, and inclined his favour toward us, hath satisfied justice, hath expiated our offences, hath ransomed and rescued our souls from the dominion of sin and Satan, from death and corruption, from hell and everlasting torment, hath purchased immortal life and endless bliss for us? What comfort is there in being assured, by the resurrection and triumph of our Lord over death, that our souls are indeed immortal, that our bodies shall be raised from the dust, that our persons are capable of an eternal subsistence in happiness? Will it not much please us with an eye of faith to behold our Redeemer sitting in glorious exaltation at God's right hand, governing the world for the benefit of his church, dispensing benediction and grace to us; interceding, as

ιδότης—
 2 Cor. iv.
 14.

Heb. ii. 17. our *merciful and faithful High Priest*, for the
 1 John ii. 1. pardon of our sins, the acceptance of our prayers,

the supply of our needs, and the relief of our distresses? If we be fully convinced that our Lord Jesus is the Christ, our Lord and Saviour, *the author of eternal salvation to all that obey him*, how can we otherwise than follow those, of whom St. Peter saith, *Whom having not seen, ye love; in whom, though ye now see him not, yet believing ye rejoice with joy unspeakable and full of glory?* So from the hearty belief of every evangelical truth we may suck consolation; each of them is food of our soul; and to believe it is to eat it: which how can we do without a delicious or most savoury relish?

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Heb. v. 9.

1 Pet. i. 8.

Crede et
mandu-
casti. Aug.

2. At least methinks that faith greatly should exhilarate us, which applieth those verities, (so *worthy of all acceptation*,) wherein God doth open his arms wide to embrace us, proposing most kind invitations and favourable overtures of mercy, upon the fairest terms possible; together with effectual remedies for all the maladies and miseries of our souls: for if we are sensible of our heinous guilts, if we are laden with the heavy burden of our sins, if our heart is galled with sore compunction for our misdeeds, if we are struck with the *terrors of the Lord*, and *tremble with the fear of God's judgments*; how comfortable must it be to be persuaded that God is fully reconcileable to us, is very desirous to shew us mercy, and gladly will accept our repentance; that *we have an advocate with the Father*, who *hath propitiated for our sins*, doth mediate for our peace, hath both full power and certain will, if we sincerely do renounce our offences, wholly to remit them! so that *there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit*; and that *being justified*

1 Tim. i. 15.

Ps. xxxviii.
1. vi. 1. cii.
4. cxliii. 4.
cxix. 120.

1 John ii. 1,
2.

Rom. viii. 1.

Rom. v. 1.

SERM. *by faith, we have peace with God, through our*
 XLIII. *Lord Jesus Christ.* Will not this belief revive us,

Psal. li. 8. and *make the broken bones to rejoice?* will not the
 xc. 8, 14. gospel of peace be hence in truth *a joyful sound* to
 us? might it not hence well be proclaimed in the
 Isa. xl. 1, 2. prophet, *Comfort ye, comfort ye my people; speak*
ye comfortably to Jerusalem, and cry unto her,
that her warfare is accomplished, that her iniquity
is pardoned?

And if we find ourselves in habit of soul grievously
 distempered, labouring under great impotency and
 blindness, overborne and oppressed with the preva-
 lency of corruption, pestered with unreasonable de-
 sires and passions, unable to curb our inclinations
 and appetites, to resist temptations, to discharge our
 duty in any tolerable measure, or with any ease; is
 it not then comfortable to believe, that we have a
 most faithful and skilful physician at hand to cure
 our distempers; that we have a powerful succour
 within ken to relieve our infirmities; that God is
 ready to impart an abundant supply of grace, of
 light, of spiritual strength to direct and assist us?
 that if any man doth lack *wisdom*, he is encouraged

Jam. i. 5, 6. *with faith to ask it of God, who giveth liberally,*
and upbraideth not? If any man want strength,

Luke xi. 13. God's Almighty Spirit is promised to those who with
 humble earnestness do implore it; so that we may

Phil. iv. 13. *be able to do all things* (incumbent on us) *by Christ*
 Rom. vii. 25. *who strengtheneth us.*

2 Cor. iii. 5.
 Phil. ii. 13.

3. And what more hearty satisfaction can we
 feel, than in a firm persuasion concerning the real
 accomplishment of those *exceedingly great and*
 2 Pet. i. 4. *precious promises*, whereby we become capable of
 the most excellent privileges, the most ample bene-

fits, the most happy rewards that can be? How can the belief, that, by God's infallible word, or as surely as truth itself is true, an eternal inheritance of a treasure that cannot fail, of a glory that cannot fade, of a kingdom that cannot be shaken, of a felicity surpassing all expression and all conceit, is reserved for us, in recompense of our faithful obedience; how, I say, can that be a dead, dull, dry belief, void of sprightly comfort and pleasure? SERM.
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Likewise the faith of confidence in God's good providence and paternal care over us, (whatever our condition or circumstances be,) should infuse a cheerful refreshment of heart into us.

It is in holy scripture most frequently asserted, that he who placeth his trust in God is a very blessed and happy person; and can we, without great satisfaction, partake of that beatitude?

Can we, by such a trust, disburden all our solicitous cares, all our anxious fears, all the troubles of our spirit, and pressures of our condition upon God, with strong assurance, that from his mighty power and watchful care, in due time, in the most expedient manner, we shall receive a competent supply of our wants, a riddance from our grievances, a protection from all danger and harm, a blessing upon all our good endeavours and undertakings, without feeling much ease and peace in our hearts?

What can be more cheering than a persuasion that all our concerns are lodged in the hands of such a Friend, so wise, so able, so faithful, so affectionate, so ever readily disposed to help us and further our good? They who trust in God are said *to abide under the shadow of the Almighty*, and *to be covered with his wings*; God is often styled their Psal. xci. 1.
Psal. lxi. 4.
xci. 4. lvii.
I. xvii. 8.
xxxvi. 7.

SERM. rock, their fortress, their shield and buckler, their
XLIII. defence and refuge; and are they not then impreg-

Ps. xviii. 2. nably safe? why then should they fear any disaster?
lxii. 2.

at what occurrence should they be disturbed? Have

Ps. cxii. 2. they not huge reason to say with the Psalmist, *In*

Ps. lxiii. 7. *the shadow of thy wings will I rejoice; The Lord*

Ps. xxviii. 7. *is my strength and my shield, my heart trusteth in*

(Ps. xxxiii. 21.) *him, and I am helped; therefore my heart danceth*

for joy, and in my song will I praise him. May

not each of those confiders in God well repress all

insurrections of trouble and grief with that holy

Ps. xlii. 14. charm, *Why art thou so vexed, O my soul, and*

xliii. 5. *why art thou so disquieted within me? O trust in*

God—for he is the health of my countenance,

and my God.

II. We should evermore rejoice in the practice of
Christian hope, making good that aphorism of Solo-

Prov. x. 28. mon, *The hope of the righteous shall be gladness;*

and obeying those apostolical injunctions, that we

Rom. xii. should *rejoice in hope;* that we should *retain the*

12. Heb. iii. 6. *confidence, and the rejoicing of hope firm to the*

end. Those excellent and most beneficial truths,

those sweet proposals of grace and mercy, those rich

promises, which faith doth apprehend as true in a

general reference to all Christians, hope doth appro-

priate and apply as particularly touching ourselves;

improving the knowledge of our common capacity

into a sense of our special interest in them. God,

saith our faith, will assuredly receive all penitent

sinner to mercy, will crown all pious Christians

with glory, will faithfully perform whatever he hath

graciously promised to all people, hath a tender care

for all that love and fear him; but God, saith our

2 Tim. iv. 8. hope, will have mercy on me, will *render to me the*

wages of righteousness, will verify his good word SERM. XLIII.
to me his servant, will protect, will deliver, will
 bless me in all exigencies : if so, being conscious of ^{1 Kings viii. 26.}
 our sincere endeavour to serve and please God ; if
 discerning, from a careful reflection upon our heart
 and ways, that in some good measure with fidelity
 and diligence we have discharged the conditions re-
 quired of us, we can entitle ourselves to God's special
 affection, we can accommodate his word to our case,
 we can assume a propriety in his regard, how can
 we forbear conceiving joy ?

All hope, in proportion to the worth of its object,
 and the solidity of its ground, is comfortable ; it
 being *the anchor of the soul*, which stayeth and ^{Heb. vi. 19.}
 supporteth it in undisturbed rest ; it appeasing un-
 quiet desires ; it setting absent goods before us, and
 anticipating future enjoyments by a sweet fore-
 taste^a : seeing then, if we have a good conscience,
 and *our heart doth not condemn us*, our hope is ^{1 John iii.}
 grounded *on the Rock of ages*, (on the immutable ^{31.} ^{Isa. xxvi. 4.}
 nature and the infallible word of God ;) seeing it is
 the hope of the most worthy, the most sublime, the
 most incomparable and inestimable goods, it must
 be most extremely delightful.

If it much pleaseth men to conceit themselves
 next heirs of a fair estate, to have the reversion of a
 good office, to be probable expectants of a great pre-
 ferment, (although death may intercept, or other ac-
 cidents may obstruct the accomplishment of such
 hopes,) how much more shall that *lively hope*, of ^{1 Pet. i. 4.}
 which St. Peter speaketh, *of an inheritance incor-*^{5.}
ruptible, and undefiled, and that fadeth not away,

^a Καὶ πρὸ τοῦ παραστῆναι ὑπόσχεσιν τῆς παλιγγενεσίας αὐτὴ ἡ ψυχὴ τῇ
 ἐλπίδι γαυρουμένη εὐφραίνεται. Const. Ap. vii. 33.

SERM. *reserved in heaven for us, who are kept by the*
 XLIII. *power of God through faith unto salvation, (which*
 hope therefore can never be dashed or defeated,) breed a most cheerful satisfaction, far transcending all other pleasures, which spring from the most desirable fruitions here; according to that admonition
 Luke x. 20. *of our Lord, Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven.*

III. We should evermore rejoice in the performing the duty of charity; both that which we owe to God, and that which is due to our neighbour.

Love is the sweetest and most delectable of all passions; and when, by the conduct of wisdom, it is directed in a rational way toward a worthy, congruous, attainable object, it cannot otherwise than fill the heart with ravishing delight.

And such (in all respects superlatively such) an object is God: he infinitely beyond all other things deserveth our affection, as most perfectly amiable and desirable, as having obliged us by innumerable and inestimable benefits, all the good that we have ever enjoyed, or that we can ever expect, being derived from his pure bounty; all things in the world, in competition with him, being pitifully mean, ugly, and loathsome; all things, without him, being vain, unprofitable, and hurtful to us; so that the Psalmist
 Ps. lxxxix. might well say, *Who in heaven can be compared*
 6. *unto the Lord? who among the sons of the mighty*
 Ps. lxxiii. *can be likened unto the Lord? Whom have I in*
 25. *heaven but thee? and there is none upon earth that I can desire beside thee.* He is the most proper object of our love; for we chiefly were framed,

and it is the *prime law* of our nature, to love him ; SERM.
our soul from original instinct vergeth toward him XLIII.
as its centre, and can have no rest till it be fixed on Matt. xxii.
him ; he alone can satisfy the vast capacity of our^{38.}
minds, and fill our boundless desires.

He, of all lovely things, most certainly and easily
may be attained ; for whereas commonly men are
crossed in their affection, and their love is embittered
from their affecting things imaginary, which they
cannot reach, or coy things, which disdain and reject
their affection ; it is concerning God quite other-
wise : for,

He is most ready to impart himself, and *will not* John vi. 37.
reject any that cometh unto him ; he most earnestly Ps. lxx. 4.
desireth and wooeth our love ; he is not only most 2 Cor. v.
willing to correspond in affection, but doth prevent^{20.}
us therein, for *we love him*, saith the apostle, *be-* John xiv.
cause he first loved us. 21, 23.
Apoc. iii.
20.
1 John iv.
19.

He doth cherish and encourage our love by
sweetest influences and most comfortable embraces,
by kindest expressions of favour, by most beneficial
returns, ordering that *all things shall work together* Rom. viii.
for good to those who love him : and, whereas all^{28.}
other objects do in the enjoyment much fail our ex- 1 Cor. ii. 9.
pectation, he doth ever far exceed it.

Wherefore, in all affectionate motions of our hearts
toward God, in desiring him, or seeking his favour
and friendship ; in embracing him, or setting our
esteem, our good-will, our confidence on him ; in en-
joying him by devotional meditations and addresses
to him ; in a reflexive sense of our interest and pro-
priety in him ; in that mysterious union of spirit,<sup>1 Cor. vi.
17.</sup>
hereby we do closely adhere to him, and are, as it Acts xi. 23.
Deut. x. 20.

SERM. were, inserted in him ; in a hearty complacence in
XLIII. his benignity, a grateful resentment of his kindness,
 John xv. 4, and a zealous desire of yielding some requital for it,
 6. we cannot but feel very pleasant transports, assuring
 Ps. v. 12. to us the truth of that saying in the Psalm, *They
 that love thy name shall be joyful in thee ;* and dis-
 Ps. xxxvi. posing us to cry out with the Psalmist, *How excel-
 7. lent is thy lovingkindness, O Lord ! Because thy
 Ps. lxiii. lovingkindness is better than life, my lips shall
 3. praise thee.*

Indeed that celestial flame (kindled in our hearts by the spirit of love) cannot be void of warmth ; we cannot fix our eyes upon infinite beauty, we cannot taste infinite sweetness, we cannot cleave to infinite felicity, without we should also perpetually rejoice in the first daughter of love to God, charity toward men ; the which in complexion and cheerful disposition doth most resemble its mother : for it doth rid all those gloomy, keen, turbulent imaginations and passions, which cloud our mind, which fret our heart, which discompose the frame of our soul, (from burning anger, from storming contention, from gnawing envy, from rankling spite, from rack- ing suspicion, from distracting ambition and avarice.) It consequently doth settle our mind in an even temper, in a sedate humour, in an harmonious order, in that pleasant state of tranquillity, which naturally doth result from the voidance of irregular passions.

And who can enumerate or express the pleasures which do await on every kind, on each act of charity ?

How triumphant a joy is there in anywise doing

good! whereby we feed good humour, and gratify our best inclinations; whereby we oblige our brethren, and endear ourselves to them; whereby we most resemble the divine goodness, and attract the divine favour. SERM.
XLIII.

St. Paul telleth us, that *God loveth a cheerful giver*; and he prescribeth, that *he who sheweth mercy* should do it *ἐν ἰλαρότητι, with merriness*; and in the Law it is commanded, *Thine heart shall not grieve, when thou givest to thy poor brother*: and who indeed can out of charity give alms or shew mercy without cheerfulness? seeing that he thereby doth satisfy his own mind, and doth ease his own bowels; considering that in doing good to his neighbour he receiveth far more good to himself; that he then doth put forth his stock to very great and most certain advantage; that he dischargeth an office very acceptable to God, doth much oblige him, and render him a debtor, doth engage him abundantly to requite and reward that beneficence. 2 Cor. ix.
7.
Rom. xii.
8.
Deut. xv.
10.
Ecclus.
xxxv. 10.

What satisfaction is there in forgiving offences! whereby we discharge our souls from vexatious inmates, (black thoughts and rancorous animosities;) whereby we clear ourselves from the troubles attending feuds and strifes; whereby we imitate our most gracious Creator, and transcribe the pattern of our meek Redeemer; whereby we render ourselves capable of divine mercy, and acquire a good title to the pardon of our own sins; according to that divine word, *If you forgive men their trespasses, your heavenly Father will forgive you.* Matt. xi.
25. xxv.
35.

How unconfinedly and inexhaustibly vast is that delight, which a charitable complacence in the good

SERM. of our neighbour (*a rejoicing with those that re-*
 XLIII. *joice*) may afford ! a man thence engrossing all the
 Rom. xii. good in the world, and appropriating to himself all
 15. the prosperous successes, all the pleasant entertain-
 1 Cor. xiii. 6. ments, all the comfortable satisfactions of his neigh-
 Rom. xii. bour. Even a charitable sympathy, or condolency,
 15. in the adversities of our neighbour, is not destitute
 of content ; for the soul is thereby melted into a
 gentle temper, susceptible of the best impressions ;
 we share in the comfort which we minister to others ;
 2 Cor. i. 6. we are refreshed in that kindly submission to the
 vii. 7. good pleasure of God, in that lightsome contempla-
 Συμπαρά- tion of God's mercy, in those comfortable hopes of a
 κληθῆναι. happy issue, which we suggest to the afflicted ; we
 Rom. i. 12. thence are disposed to a grateful sense of God's
 goodness, in preserving ourselves from those cala-
 mities, and in qualifying us to comfort our brethren ;
 we feel satisfaction in reflecting upon this very prac-
 tice, and observing that we do act conformably to
 good-nature, to the dictates of reason, to the will of
 God, therein discharging a good conscience, and en-
 joying a portion of that *continual feast*.

I should, if the time would permit, further de-
 clare how we should find delight in the contempla-
 tion of all God's attributes, of his works, of his
 word ; in thankful resentment of all God's benefits ;
 in willing obedience to all God's laws ; how joy is a
 proper fruit growing on the practice of humility,
 of justice, of temperance, of devotion, of every vir-
 tue and grace : more particularly I should have
 evidenced how, from a patient submission to God's
 afflicting hand, from penitential contrition of heart
 for our sins, from a pious fear and solicitude in

working out our salvation, most sweet consolations (so tempering those ingredients as to render their bitterness very savoury) may spring: but in recommending joy I would not produce grief; and therefore shall not further annoy your patience.

SERM.
XLIII.

END OF VOL. II.

